The faith needs of busy Muslims involved in every walk of life
With educational exercises in a modern style.

Khatam-e-Nabuwat Course
(30 Lessons)

English Translation:
Sikander Naqshbandi

Under the supervision of:
Maulana Allah Wasaya (db)
World Council for the Protection of the Khatam-e-Nabuwat, Pakistan
Compiled by: **Mufti Mustafa Aziz (db)**
Seerah International Islamic Institute, Pakistan

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English Translation:
Syed Sibte Sikander Naqvi Hanafi Naqshbandi Mujaddidi

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Khatam-e-Nabuwat Course (30 Lessons)

- The belief in the finality of the Prophethood and the Quran, Hadith and consensus of the Khatam-e-Nabuwat.
- Movement of 1953 and 1974.
- An overview of the Qadiani belief in the finality of the Prophethood.
- Qadianis are not a minority; other non-Muslims are minorities.
- The appearance of Imam Mahdi and the life and death of Jesus (AS).
- What is the difference between the Qadiani infidel and other infidels?
- Introduction and claims of Mirza Ghulam Ahmad Qadiani (la).
- Identity, practices and activities of Qadianis.
- Qadianism:
- Why is a complete boycott of Qadianis necessary in the eyes of the law and the constitution?
- Allama Iqbal's (ra) perspective on Qadianism.
- The punishment of the impudent Prophet and answers to objections.
- The sacrifices of the Hazrat Abu Bakr Siddiqui (RA) era and the protection of the finality of the Prophethood.
- The invitation to Islam to the Qadianis, and the responsibilities of Muslims.

Under the supervision of Maulana Allah Wasaya
World Council for the Protection of the Khatam-e-Nabuwat, Pakistan
Compiled by Mufti Mustafa Aziz.
Seerah International Islamic Institute, Pakistan

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

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مَا كَانَ مُحَمَّدٌ (ﷺ) اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ
رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ

Muhammad (ﷺ) is not the father of any of your men, but he is
The Messenger of Allah and the last (end) of the Prophets
(Surah Al-Ahzab, Verse 40)

يَا مُحَمَّدُ (ﷺ)، أَنْتَ رَسُولُ اللَّهِ وَخَاتِمُ الْأَنْبِيَاءِ"''

(Bukhari, Hadith No. 4712)
"O Muhammad (ﷺ), you are the Messenger of Allah
and the Seal of the Prophets."

Khatam-e-Nabuwat Course

Lesson number: 1

The importance of the belief in the finality of prophecy:

What is the belief in the finality of prophecy?

The belief in the completion of the Prophethood means that the number of prophets has been completed with the advent of the Holy Prophet (ﷺ). After the Holy Prophet (ﷺ), Prophethood and messenger-ship have ended. Now, no new prophet or messenger will come until the Day of Judgment.

The style of the Holy Quran:

The Holy Quran has declared the oneness of Allah Almighty, the belief in angels, and the belief in the Day of Judgment as part of the faith. There, belief in the prophethood and mission of previous prophets is also considered a part of faith. But in the entire Quran, it is not stated anywhere that it is necessary to believe in the revelation or prophethood of a new prophet even after the Prophet Muhammad (ﷺ). This is the reason: it is said that prophethood and messengership have been interrupted since the advent of the Holy Prophet (ﷺ). Now, no new prophet or messenger will come until the Day of Judgment. Because if a new prophet or messenger had come, he would definitely have been mentioned in a comprehensive book like the Quran.

Now, we present a few verses that mention the previous prophets and the revelations that came to them. It is mentioned to believe. But it is not to believe in the revelation to a new prophet after the Holy Prophet (ﷺ) or in the prophethood of a new prophet. There is no mention of it, not even a hint of it.

Verse 1

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝٤

And who believe in (the Quran and the Sunnah) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which we sent down before [the Tourat (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the

Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). (Surah Al Baqarah – 4)

Verse 2

لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ الزَّكٰوةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ اُولٰٓئِكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ﴿۱۶۲﴾

But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad ﷺ) and what was sent down before you. Those who perform As-Salat (Iqamat-as-Salat), and give Zakat and believe in Allah and in the Last Day, it is they to whom We shall give a great reward. (Surah Al Nisa – 162)

Verse 3

وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۚ لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿۶۵﴾ (Al-Zumar: 65)

And indeed, it has been revealed to you (O Muhammad ﷺ), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."

Verse 4

قُلْ يٰٓاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ مِنْ قَبْلُ ۙ وَاَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ ﴿۵۹﴾

Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allah, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fasiqun [rebellious and disobedient (to Allah)]?"
(Surah Al-Maidah: 59)

Verse 5

كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾

Likewise, Allah, the All-Mighty, the All-Wise, sends Revelation to you (SAW) as He sent Revelation to those before you. (Al-Shura: 3)

In all these verses, and indeed in the entire Quran, the revelation that came before the Prophet, or this work, and the Prophet's mother are mentioned. There is no mention of the revelation that came after the Prophet or us. The belief in the finality of Prophethood is such an essential and necessary belief that Allah Almighty has mentioned it in the world of spirits, in this world, in the world of intermission, in the world of the Hereafter, on the occasion of the Farewell Pilgrimage, in the Durood Shareef and on the occasion of the Ascension.

Mention of the belief in the finality of Prophethood in the world of spirits

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ۭ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰي ذٰلِكُمْ اِصْرِيْ ۭ قَالُوْٓا اَقْرَرْنَا ۭ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ﴿٨١﴾

(Surah Ale-Imran: 81)

And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

This verse also mentions the coming of the Prophet Muhammad (ﷺ). If that last prophet had come during the time of another prophet, he would have to abandon his

prophethood and follow the Prophet of the End Times (ﷺ). That is, what is the work in the world of spirits? The Prophet Muhammad's (ﷺ) final prophecy is being mentioned.

Mention of the belief in the finality of prophethood in the world

The first person to be born in the world was Syedna Adam (AS), but the Holy Prophet (ﷺ) said:

(اني عند الله مكتوب خاتم النبيين وان آدم لمنجدل في طينته)

(مشکوۃ ص ۵۱۳ کنز العمال حدیث نمبر (۳۱۹۶۰)

"I was the last prophet written in the (preserved) book, even at that time when the great Adam (AS) was still in the mud".

Allah Almighty mentioned the Prophet (ﷺ) as the last prophet before every prophet he sent into the world.

لم يبعث الله نبيا آدم ومن بعده الا اخذ الله عليه العهد لئن بعث محمد (ﷺ)

وهو حي ليومنن به ولينصرنه O

(Ibn Jarir, Vol. 3, p. 232)

Allah did not send any prophet from Adam (AS) onwards without taking a covenant from him that, if Muhammad (ﷺ) were sent while he was alive, he would believe in him and support him.

In addition, the Prophet Muhammad (ﷺ) said:

عن ابي هريرة قال قال رسول الله ﷺ لما نزل آدم بالهند واستوحش فنزل جبرائيل

فنادى بالاذان الله اكبر (مرتين) اشهد ان لا اله الا الله (مرتين) اشهد ان محمد رسول الله

(مرتين) قال آدم من محمد فقال هو آخر ولدك من الانبياء –

(کنز العمال حدیث: ۳۲۱۳۹)

On the authority of Abu Hurairah (RA), who said: The Messenger of Allah (ﷺ) said: When (Hazrat) Adam (AS) descended to India and felt lonely, Gabriel (as) descended and called the Adhan: “Allah is the Greatest” twice, “I bear witness that there is no god but

Allah" twice, "I bear witness that Muhammad (ﷺ) is the Messenger of Allah" twice. (Hazrat) Adam (AS) said, "Who is Muhammad (ﷺ)?" He said: "He is the last of your descendants among the prophets." (Kanz al-Ummal, Hadith: 32139)

Mention of the belief in the finality of prophethood in the world of Barzakh:

When the angels ask the dead person in the grave, " Who is your Lord, what is your religion, and who is your prophet? So, the dead man will answer that

ربي الله وحده لا شريك له الاسلام ديني محمد نبي وهو خاتم النبيين فيقولان له صدقت.

(Tafsir Dar Mansour, Vol. 6, p. 165)

My Lord is Allah alone; He has no partner. Islam is my religion. Muhammad (ﷺ) is my Prophet, and he is the Seal of the Prophets. They will say to him, "You have spoken the truth."

"Mention of the belief in the finality of prophethood even in the Hereafter."

عن ابي هريرة في حديث الشفاعته فيقول لهم عيسىٰ (عليه السلام)..... اذْهَبُوا إِلَى مُحَمَّدٍ، فَيَأْتُونَ مُحَمَّدًا، فَيَقُولُونَ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ وَخَاتِمُ الْأَنْبِيَاءِ"

(Bukhari, Hadith No. 4712)

On the authority of Abu Hurairah (RA), in the hadith of intercession, Jesus (AS) will say to them, "Go to Muhammad (ﷺ)." So, they will come to Muhammad (ﷺ) and say, "O Muhammad (ﷺ), you are the Messenger of Allah and the Seal of the Prophets." They will say: "O Muhammad (ﷺ), you are the Messenger of Allah and the Seal of the Prophets."

For example, even on the Day of Judgment, the finality of the Holy Prophet's message will be mentioned.

Mention of the end of the Prophethood in the Farewell Pilgrimage:

عن ابي امامته قال قال رسول الله ﷺ في خطبته يوم حجته الوداع ايها الناس

انه لا نبي بعدى ولا امته بعدكم -

On the authority of Abu Umamah (RA), he said: The Messenger of Allah (ﷺ) said in his sermon on the day of his farewell pilgrimage: O people, there is no prophet after me, nor any nation after you.

(Selected from Kanz al-Ummal, on the margin of Musnad Ahmad, vol. 2, p. 391)

Summary:

The whole discussion summarizes that the number of prophets has been completed with the advent of the Holy Prophet Muhammad (ﷺ). The belief in the finality of prophethood is such an essential and vital belief that, whether it is the world of spirits or of this world, the world of intermission or the world of the Hereafter, Allah Almighty has revealed His presence everywhere. He is mentioned as the last prophet.

Practice lesson number - 1

Question No. 1:

Write short answers to the questions given below.

1. What is the belief in the finality of prophecy?

……

……

2. Can you write a translation of any two verses on the belief in the finality of prophecy?

……

……

3. Since when has the belief in the finality of prophecy been established?

……

……

4. What questions and answers will there be in the grave?

……

……

5. What did the Prophet (ﷺ) say in the Farewell Sermon?

……

……

Question number 2: Match the columns.

First column	Second column
Prophethood and Messenger-ship of the Prophet (ﷺ)	No mention of the revelation that was revealed
On a new prophet after the Prophet (ﷺ)	There have been mentions of
So, this prophet abandoned his prophecy and became the …… of the prophet of the end times.	Muhammad (ﷺ) was written as the last prophet of Allah.
Between the two shoulders of Adam (AS)	has been disconnected after the arrival of
Everywhere Allah Almighty has …… His Messenger, the last prophet of the days.	Will have to follow

Question No. 3: Tell us whose words are in the following sentences:

1. O people, there will be no prophet after me, nor will there be any nation after you.
   Allah Almighty Hazrat Adam (AS) The Prophet Muhammad (ﷺ)

2. He is the last son of the Prophets' group.
   The Prophet Muhammad (ﷺ) Hazrat Isa (AS) Hazrat Gabriel (as)

3. I also join you in witnessing.
   Hazrat Musa (AS) Allah Almighty Hazrat Isa (AS)

4. These are the ones to whom We will grant a great reward.
   Allah Almighty Hazrat Gabriel (as) The Prophet Muhammad (ﷺ)

5. And they have complete faith in the hereafter.
   Believers, People of the Book Allah Almighty

Question No. 4: Fill in the blank

1. People will come to me and say, "O Messenger of Allah, Muhammad (ﷺ) " ……

2. So, Gabriel (peace be upon him) said, "You are the son of among the group of prophets".……

3. I was the last prophet written in the Preserved Tablet, even at that time when Adam (peace be upon him) was still ……

4. This verse also mentions the arrival of……

5. If a new prophet or messenger had come, he would definitely have been mentioned in a comprehensive book …… like this.

Question No. 5: In the following answers, put a tick in front of the correct answer.

1. The reason for this is that the Prophethood and Messenger-ship took place after the advent of the Holy Prophet (ﷺ).
   Discontinued Extinct Revealed Dismissed

2. And you will surely be among the hard-lifters.
   Resentment Loss Compensation Problem

3. That is, the world …… is also talking about the finality of the Prophethood of the Holy Prophet (ﷺ).
   Above the souls' Spirits Paradise Sky

4. You are the last ……. of the Prophets of the community of Anbiya.
   Human Son Man Mark

5. There will be no prophet after me, nor will there be any nation after you.
   Believers, People, Jews, Christians

Lesson number - 2

Scientific research commentary on the verse of the Last of the Prophets (AS)

Allah Almighty says in the Holy Quran:

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ
وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿۴۰﴾

Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.
(Surah Al-Ahzab, Verse 40)

The glory of the revelation of the verse

There was an ugly custom in Arab society that they considered an adopted son to be their real son, and that this adopted son was considered a real son by all.
In matters of status and rulings, they considered him the true son, and after his death, inheritance, legal status, relationship, etc., were all taken into account in the rulings.
They also considered him their real son.

Just as it is forbidden for a father to marry his biological son's wife after the death or divorce of his biological son, similarly, they considered it forbidden for an adopted son to marry a divorced or widowed wife.
In this verse, Allah Almighty has revealed them. He ended the ugly custom. Hazrat Zaid bin Haritha (RA) was a slave of the Prophet Muhammad (ﷺ). The Prophet Muhammad (ﷺ) freed him and made him his son. And the companions of the Prophet (ﷺ) also started calling him Zaid bin Muhammad (RA) instead of Zaid bin Haritha (RA). Hazrat Zaid bin Haritha (RA) also disagreed with his own wife, Hazrat Zainab (RA), and he divorced Hazrat Zainab (RA). So, Allah Almighty ordered the Holy Prophet (ﷺ) to marry Hazrat Zainab (RA) so that this ugly custom could be abolished entirely. When the Holy Prophet (ﷺ) married Hazrat Zainab (RA), the polytheists started objecting that you have married your son's wife. So, in response, Allah Almighty revealed these verses. In one sentence, the root of all the objections that the opponents were raising against this marriage of the Prophet (ﷺ) has been cut off.

First objection:

Their first objection was that you (ﷺ) had married your daughter-in-law, even though it was not allowed to marry you in your own Shariah. It is forbidden for a father to marry his son's divorced wife. In response, it was said, "Muhammad (ﷺ) is not the father of one of your men." No, that is, when was the son of the person who was married to a divorced woman forbidden to marry his divorced woman? You, people, know for sure that Muhammad (ﷺ) has no son at all.

Second objection:

Their second objection was that, well, if the son who was given to him is not a real son, then he should still marry the woman he left behind. It was only permissible to do it at most; after all, what was the point of doing it? In response, it was said, "But that is Allah's will." He is the Messenger of Allah; that is, as a Messenger, it was obligatory upon him to make lawful whatever is lawful according to your customs. He must eliminate all prejudices about what Allah has forbidden, and he must not be biased in the matter of its status. Leave no room for doubt.

Then, for further emphasis, he said, "And he is the Seal of the Prophets," meaning that after him there will be no Messenger, and besides him there will be no Prophet to come."

It is not that if any reform of law and society is not implemented during their time, then the one who comes after them will not be able to do so. The Prophet had to fill this gap, so it became even more necessary for him to end this practice of ignorance himself.

Then, with further emphasis, it was said that Allah is the Knower of all things, meaning that Allah knows that at that moment, scientific interpretation of the verse of the last of the prophets. Why was it necessary for Hazrat Muhammad (ﷺ) to abolish this practice of ignorance, and what was the harm in not doing so? That there is no prophet coming from Him now, so if He has ended this tradition through His last prophet, if we don't do it now, there will be no other entity in the world that will destroy this bond among Muslims all over the world. Even if later reformers were to break it, none of their actions would leave behind such a permanent and universal authority. He will make people in every country and every era follow him, and even the personality of any of them will have this holiness within them. It would not be right to assume that the mere fact that an action is a Sunnah will eradicate every notion of dislike from people's hearts.

"The interpretation of the verse of the last of the prophets in the Quran with the Quran."

Words from the subject of Khatam (ending) have been found in 7 places in the Holy Quran.

Number 1

خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ؕ وَعَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ ۖ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ﴿۷﴾

Allah has set a seal on their hearts and on their ears (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. Theirs will be a great torment. (Surah Al Baqarah – 7)

Number 2

مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا بِاَلْسِنَتِهِمْ وَطَعْنًا فِى الدِّيْنِ ؕ وَلَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا وَاَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَاَقْوَمَ ۙ وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿۴۶﴾

Among those who are Jews, some displace words from (their) right places and say: "We hear your word (O Muhammad ﷺ) and disobey," and "Hear and let you (O Muhammad ﷺ) hear nothing." And Raina with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: "We hear and obey, and "Do make us understand," it would have been better for them, and more proper, but Allah has cursed them for their disbelief, so they believe not except a few. (Surah An-Nisaa': 46)

Number 3

اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ وَاَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّخَتَمَ عَلٰى سَمْعِهٖ وَقَلْبِهٖ وَجَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ؕ فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۲۳﴾

Have you seen him who takes his own lust (vain desires) as his Ilah (god)? And Allah, knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember? (Surah Al-Jasiyah: 23)

Number 4

اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٦٥﴾

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear witness). (Surah Ya Sin: 65)

Number 5

اَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ ۗ وَيَمْحُ اللّٰهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمٰتِهٖٓ ۗ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٢٤﴾

Or say they: "He has invented a lie against Allah?" If Allah willed, He could have sealed up your heart (so that you forget all that you know of the Qur'an). And Allah wipes out falsehood, and establishes the truth (Islam) by His Word (this Qur'an). Verily, He knows well what (the secrets) are in the breasts (of mankind). (Surah Al-Shura: 24)

Number 6

يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ﴿٢٥﴾

They will be given to drink pure sealed wine.
(Surah Al Mutaffefin - 25)

Number 7

خِتٰمُهٗ مِسْكٌ ۗ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ﴿٢٦﴾

The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah). (Surah Al Mutaffefin - 26)

The common meaning in these seven places is that it means closing something so that the inside is sealed. Nothing should go out, and nothing should go in.

For example, "Allah has finished with our hearts (خَتَمَ اللهُ عَلَىٰ قُلُوْبِهِمْ). "This means that the hearts of the disbelievers are in danger. Allah has set a seal. Now faith cannot enter their hearts, and disbelief cannot leave their hearts.

Similarly, in the verse we are discussing, "Khatam-ul-Nabiyen" means that all the prophets who were to come in the cycle of prophethood. They have come. Now, no new prophet can come into the circle of prophethood. Similarly, no prophet can go out of the circle of prophethood.

The interpretation of the Quran summarizes that with the advent of the Holy Prophet (ﷺ), the number of prophets has been completed. Now, a new prophet cannot come until the Day of Judgment.

Tafsir Khatam al-Nabiyen with hadith:

إِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي O

There will be thirty liars among my nation, each of them claiming to be a prophet, and I am the Seal of the Prophets, and there is no prophet after me. {Tirmidhi Sharif Hadith No. (2219)}

Rasool Allah (ﷺ) said in another saying:

عن أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ، فَلَا رَسُولَ بَعْدِي وَلَا نَبِيَّ " O

On the authority of Anas bin Malik (RA), who said: The Messenger of Allah (ﷺ) said: "The message and prophethood have ended, so there will be no messenger after me nor prophet." (Tirmidhi Sharif, Hadith No. 2272)

These narrations reveal that the Holy Prophet (ﷺ) himself explained the meaning of Khatam-ul-Nabiyen (the Seal of the Prophets) as: "I have been entrusted with the mission of prophethood and messenger-ship." This has been cut off, and no new prophet will

come after me, nor will any new messenger come. That is, the number of prophets has been completed with the arrival of Hazrat Muhammad (ﷺ).

Interpretation of the Seal of the Prophets from the Companions of the Prophet Muhammad (ﷺ).

In his commentary on Dure-Mansur, Imam Ibn Jarir (ra) has narrated a narration from Hazrat Abu Saeed Khudri (RA) that the Prophet (ﷺ) said:

مثلی و مثل النبیین کمثل رجل بنی دارا فأتمها إلا لبنة واحدة، فجئت

انا فأتممت تلك اللبنةO

The Prophet (ﷺ) said: "My example and the example of the prophets is like that of a man who built a house and completed it perfectly except for one brick. Then I came and completed that brick."
(Dure-Mansur, Volume 12, page 63, commentary on verse 40 of Surah Al-Ahzab)

Rasool Allah (ﷺ) said in another saying:

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَثَلِي وَمَثَلُ الْأَنْبِيَاء كمثلِ رَجُلٍ بَنِي دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا

إِلَّا مَوْضِعَ لَبِنَةٍ، فكان من دخلها فنظر اليها قال: ما احسنها إلا موضع اللبنة

فأنا موضع اللبنة، ختم بي الانبياء" O

The Prophet (ﷺ) said: "My example and the example of the prophets is like that of a man who built a house and completed it perfectly except for the place of one brick. Whoever entered it and looked at it would say: 'How beautiful it is except for the place of that brick!' So, I am in that place of the brick. The prophets were sealed with me."
(From Dure-Mansur, Volume 12, page 63, commentary on verse 40 of Surah Al-Ahzab, Egypt edition, 2003)

The Companions of the Prophet's commentary on Khatam al-Nabiyen also revealed that the number of prophets was completed with the advent of the Holy Prophet (ﷺ). It has happened. Now, no new prophet or messenger will come until the Day of Judgment.

The Seal of the Prophets and the Companions of the Dictionary

Let us now define the term Khatam-un-Nabiyen using the dictionary.

Imam Raghib Isfahani's (ra) book Mufridat-ul-Quran, the dictionary of the Quran, was defined by Imam Suyuti (ra) himself. And Imam Suyuti (ra) is also considered a Mujaddid by the Qadianis. Therefore, this book is also valid for the Qadianis. Imam Raghib (ra) Write.

وخاتم النبيين لانه ختم النبوة اى تمها بمجيئه (مفردات راغب, صفحه 142)

He is the Seal of the Prophets because he sealed prophethood, meaning he completed it with his coming.

Lisan al-Arab is a well-known Arabic vocabulary book. This book is considered authoritative in Arab and non-Arab languages. It contains

It is written about the last of the prophets as follows:

خاتِمهم و خاتَمهم آخرهم عن اللحياني و محمد ﷺ خاتم الانبياء عليه وعليهم الصلوة والسلام

Their seal and their last, according to Al-Lihyani, and Muhammad ﷺ is the Seal of the Prophets, upon him and upon them be prayers and peace.

The last of them and the last of them is from Al-Lahyani and Muhammad (ﷺ) is the last of the Prophets, Khatam al-Qum with the lower and Khatam al-Qum with the upper, meaning the end of the people. And they are quoted from Lahyani on the meanings. It is said that Muhammad (ﷺ) is the last prophet of Allah.

This is mentioned in only two dictionary books, whereas almost all give the exact meaning of Khatam-un-Nabiyen. It has been stated. So, the dictionary also proves that the meaning of Khatam-un-Nabiyen is that the arrival of Hazrat Rasool Akram (ﷺ) marked the end of the prophets. The number is complete; no new prophet or messenger will come until the Day of Judgment.

Qadiani's objections to Khatam-un-Nabiyen and their scholarly research responses

Qadiani Objection No. 1

No one can prove that the word Khatam is added to the plural and means "last". This challenge has been given for a hundred years, but no one has been able to break it.

Response to Qadiani objection

Mirza Sahib (la) has written that Khatam al-Khalifa means a Caliph who will come last. Chasma Marifat, p. 318 Margin, Khazain Vol. 23 p. 333)

Here, the suffix Khatam is in the plural, and Mirza Sahib has translated it as the last Khalifa. This book is one of the previous books of Mirza Sahib's life.

Qadiani Objection No. 2

We did not ask for Mirza's writings; we asked for dictionaries and Arab idioms, which is why you don't present Mirza's writings to us.

Response to Qadiani objection

For your comfort, I will also provide you with a dictionary. Please read it carefully.

1. It is stated in Taj Al-Uros:

والخاتم آخر القوم كالخاتم ومنه قوله تعالىٰ خاتم النبيين أى آخر هم

(Taj al-Aros, vol. 32, page 45).

And the end of the nation is like the end, and from him is the saying of the Almighty, the end of the prophets, or the end of them.

2. It is in the Arabic language that

وختام القوم وخاتَمهم وخاتِمهم آخر هم

(Lisan-ul-Arab, Volume 12, page 162)

When (ختام القوم يا خاتَم القوم يا خاتِم القوم) is said, it means the last man of the nation. Then it is written further (و لكن رسول الله وخاتم النبيين أى آخر هم). But the Messenger of Allah and the Seal of the Prophets, that is, the Seal of the Prophets, means the last prophet.

3. It is stated in the Kuliyat Abi al-Baqa that

وتسمية نبينا خاتم الانبياء لأن الخاتم آخر القوم

(Kuliyat al-Baqarah. page 431)

Our Holy Prophet (ﷺ) was named the Seal of the Prophets because the seal refers to the last person of any nation.

Qadiani Objection No. 3

We asked, "Show me a reference where the suffix Khatam is plural." You showed Khatam al-Qum. This nation is singular, not plural, but its plural is nations.

Response to Qadiani objection

The nation is not a singular noun, but a plural noun. A nation is not a single person but a collection of individuals. Therefore, wherever the word nation appears in the Holy Quran, plural pronouns and plural articles were introduced for it.

Yes, in the Taj al-Uros, where Khatam al-Qum is written, Akhir-hum is written after it, meaning their last. Here, the conscience of our nation has been returned to the side, which proves that the nation is plural.

Let us now look at some examples from the Holy Quran.

Verse 1

It has been narrated about Prophet Noah (AS) that

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ
اِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۵۹﴾

Indeed, We sent Nuh (AS) (Noah) to his people and he said: "O my people! Worship Allah! You have no other Ilah (God) but Him. (La ilaha ill-Allah: none has the right to be worshipped but Allah). Certainly, I fear for you the torment of a Great Day!" (Surah Al-Araf (59)

In this place, Noah (AS) says, "Or the people," and then addresses them in the plural: "اعبدوا مالكم و عليكم." It is proven that the nation is plural.

Verse 2

There is a saying somewhere.

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِيُبَيِّنَ لَهُمْ ۚ فَيُضِلُّ اللّٰهُ مَنْ يَّشَآءُ
وَيَهْدِيْ مَنْ يَّشَآءُ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۴﴾

And We sent not a Messenger except with the language of his people, so that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.
(Surah Ibrahim 4)

Here, by mentioning the nation, the plural pronoun "hum" is introduced in the word "libiyn-lahm", which supports the argument that the nation is plural.

Verse 3

Elsewhere, Hazrat Noah (AS) is mentioned.

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ؕ
فَاَخَذَهُمُ الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ﴿۱۴﴾

And indeed, We sent Nuh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities], and the Deluge overtook them while they were Zalimun (wrong-doers, polytheists, disbelievers).
(Surah Al-Ankabut - 14)

The Holy Quran is full of such examples, wherever the word nation appears, the pronouns and articles referring to it are:

The plural has come, so there is no doubt that the noun is plural and refers to a group with many members. The plural has come, so there is no doubt that the noun is plural and refers to a group with many members. There are individuals, and nations are plural.

Qadiani Objection No. 4

In Arabic idioms, wherever the ending is added to the plural, it cannot mean the last. Many people have been given the title of Khatam al-Muhadeseen, Khatam al-Fuqahaa, or Khatam al-Mafasereen. Will there be any Muhadiths after them if the jurists and commentators stop coming?

Response to Qadiani objection

If a human being has said this word about another human being, then, since a human being is not a knower of the unseen, this argument is that he is only talking about his time; otherwise, he would not know that there will be a greater one later. A hadith scholar, jurist, or commentator can also be born. Also, here, the most excellent meaning cannot be, and neither can it be this or that. It could mean that now, with the seal of this Muhaddith or jurist or commentator, Zilli Brozi will become a Muhaddith or

commentator; now, Mirzai objector should tell us where a person wrote Khatam al-Muhadeseen or Khatam al-Mafasereen about another person. What do they mean by that? The last commentator, the best commentator, or a commentator whose seal will you become a hadith scholar or commentator?

You explain your meaning so that the discussion can move forward. In our opinion, this is all just exaggeration, some, and no human being can claim that after today, no commentator or hadith scholar will be born who is greater than the hadith scholars or commentators of his time. However, Allah is the Knower of the Unseen. When He says about someone, "Khatam-un-Nabiyen," there is no harm in taking the literal meaning of "Khatam" because Allah knows that no prophet will be born until the Day of Judgment.

Qadiani Objection No. 5

When Qadianis are told that Mirza Sahib has given the meaning of Khatam al-Awlad as the last of the descendants, their fabricated argument is that the word is Khatam, not Khatim.

It is worth remembering that wherever Mirza Sahib wrote Khatam, he did not explain it.

Response to Qadiani objection

The meaning of Khatam and Khatim:

The first thing is: does Mirzai's fabricated distinction between Khatam and Khatim exist in the Arabic dictionary? References from two or three books are provided; otherwise, fifty books can be presented in support of this meaning.

Number 1

The author of the Arabic language, Allama Ibn Manzoor, who was one of the best scholars of the seventh century, has explained this in his book:

والختم، الخاتم، الخاتم، والخيتام كلها بعنى واحد و معناها أخيرها

The words "khatam," "khatam," "Khatim," and "khaytam" all have the same meaning: the last of them.

Saying:

"خِتامُ الودای، خاتَم الوادي، خاتِم الوادي، أخير الوادي"

"Khitam al-Wade," "khatam al-wadi," "Khatim al-wadi," "Akhir al-wadi."

Number 2

خِتامُ القوم خاتِمُهُم و القوم وخَاتَمُهُم أخرهم

"Khitam al-Qum" means their last, and "al-Qum wa Khatim-u-hum" means the last of them. (Lisan al-Arab, vol. 12, p. 164)

ختام القوم خاتِم القوم خاتَم القوم (One meaning for all) اخر القوم ۔۔۔

"Khitam al-Qum" means the last of the people.

والخاتَم والخاتِم من أسماء النبي ﷺ معناه: آخر الانبياء : وقال الله تعالى خاتَم النبين

Al-khatam" and "al-Khatim" are names given to the Prophet by Allah, meaning " "the last of the prophets." Allah Almighty said, "The Seal of the Prophets." (Tahzeeb al-Lughah, vol. 7, p. 316; Lisan al-Arab, vol. 12, p. 164)

Both Khatim and Khatam mean the end of the prophets, and Allah Almighty said, "The last of the prophets." خاتَم النبين

It turns out that Khatam or Khatim both mean the same thing—the edge of something, the end of something, where something ends. It is also called Khatam, Khatim, Khatam, and Khatm. All these words have the same meaning and are synonymous.

This meaning was not written by today's scholars, or by the clerics who were biased towards Mirza Sahib (la). Still, this meaning was written by the Scholars who lived thousands of years before the arrival of Mirza Sahib (la), and whose books are included in the Arabic dictionary. They have the status of a document. Scholars of the language in which the Quran was revealed have researched whether Khatam and Khatim mean the same thing.

It is the last of the prophets; then he gives an example: as Allah Almighty says, "The last of the prophets is the last of the prophets."

The one who comes at the end of all the prophets. After this research, it has become clear that the meaning of Khatam is "last".

It is a lie, and if it is said that after the house of the man, it is a lie and if it is said that the meaning of the Khatam word and the meaning of the Khatim word are different.

According to us, according to the research of the scholars of truth and the Imams, whether the word Khatam or Khatim is the final word, there is no other prophet after the beloved work of Allah.

Translation of Khatam-ul-Nabiyen and the Qadiani Jamaat

Dear readers, we have proven through a scientific research discussion on the verse Khatam-ul-Nabiyen that the meaning of Khatam-ul-Nabiyen is:

With the advent of the Holy Prophet (ﷺ), the number of prophets has been completed. Now, no new prophet or messenger will come until the Day of Judgment.

Now we will examine the translation and meaning of this verse as presented by the Qadiani community and explain why the translation is incorrect.

Mirza Qadiani has written that Khatam-un-Nabiyen means that one will become a prophet by following the Prophet Muhammad (ﷺ) perfectly.
(The Truth of Revelation, p. 96, footnote, Khazain, vol. 22, p. 100)

There are many reasons why the Qadianis' translation of Khatam-un-Nabiyen is incorrect. See.

Reason number 1

Mirza Qadiani has written that I received prophethood in my mother's womb.
(Haqiqa-al-Wahi, p. 27, Khazain, vol. 22, p. 70)

On the one hand, Qadianis say that prophethood is achieved by following the Prophet Muhammad (ﷺ), while here Mirza Qadiani has written that: I received the prophethood in my mother's womb. Now the readers should decide for themselves which of Mirza Qadiani's words is correct.

Reason number 2

Mirza Qadiani himself has written a translation of Khatam-ul-Nabiyen in one place: He is the one who will eliminate all the illusions of all the prophets.
(Azala-tul-Auham, p. 614, Khazain, vol. 3, p. 431)

If this translation is wrong, then why did Mirza Qadiani (la) write this translation?

Reason number 3

Mirza Qadiani has written that after my birth, there was no other boy or girl in my parents' house. It was as if I were the last of my parents.

If Khatam-ul-Nabiyen means that one becomes a prophet through the seal of the Holy Prophet (ﷺ), then Khatam-ul-Awlad should also mean the same.

That Mirza Qadiani's seal will produce children in the house of Mirza Qadiani's parents. Does "Qadiani" mean "the last of the children"?

Of course, they will not translate it, so the Qadianis' translation is entirely invalid.

Reason number 4

On the one hand, Qadianis say that more than one prophet will be born due to the seal of the Holy Prophet (ﷺ). On the other hand, Mirza Qadiani and the Qadiani community maintain that only Mirza Qadiani (la) received prophethood through his perfect obedience to the Holy Prophet (ﷺ).
(Summary, Haqiqa-tul-Wahi, p. 391, Khazain, vol. 22, p. 406)

After Mirza Qadiani, there is Khilafat, not Prophethood. So, in this way, Hazrat Muhammad (ﷺ) became the Seal of the Prophet, not the Seal of the Prophets. Therefore, this translation is invalid even from the Qadianis' perspective.

Reason number 5

If the meaning of Khatam-un-Nabiyen is taken to mean that prophethood will be attained by following the Prophet Muhammad (ﷺ), then his demand was that:

The Holy Prophet (ﷺ) is not the last of the prophets from Hazrat Adam (peace be upon him) to Jesus (peace be upon him), but rather the one who came after him.

He is the seal of the prophets, which contradicts the Quran and Hadith.

Reason number 6

This meaning is entirely contrary to Arab idioms, because then Khatam al-Qum and Khatam al-Muhajireen also have the same meaning.

It will be read that a nation is formed by its seal, and immigrants become part of it by its seal. And this translation is also accepted by the Qadianis themselves.

Challenge to Qadianis

If a Qadiani concludes with a single verse of the Holy Quran, a single hadith, or the saying of a companion or a follower. If the meaning of the Prophets is shown —that is, through the seal of the Prophet's peace, i.e., through complete obedience —one becomes a prophet, then this Qadiani was given the reward he asked for.

نہ خنجر اٹھے گا نہ تلوار ان سے

یہ بازو میرے آزمائے ہوئے ہیں

Neither dagger nor sword will rise from them.

These arms are tested by me.

Practice Lesson No. 2

Question No. 1

Write short answers to the questions given below.

1. In which Surah is the verse of the "Khatam-e-Nabuwat" (end of prophecy), and also write the translation of this verse?

   ……

   ……

2. Can you explain the verse of the "Khatam-e-Nabuwat" (end of prophecy) with another verse?

   ……

   ……

3. Please explain the hadith of the "Khatam-un-Nabiyen" (last prophet)?

   ……

   ……

4. How did the Holy Prophet (ﷺ) compare the finality of the Prophethood to a building?

   ……

   ……

5. What are the meanings of Khatam and Khatim in Lisan al-Arab?

   ……

   ……

Fill in the blank for question number 2.

1. The Prophet becomes a prophet through ……., that is, through perfect obedience.

2. So, it turned out that …….. the translation was completely invalid.

3. The number of prophets has been completed. No …… prophets or messengers will come until the Day of Judgment.

4. Khatim-ul-Qum, Khatam-ul-Qum is the …… meaning of all.

5. Our conscience was brought to light, which is proof that the nation is.....

Question number 3:

Arrange the hadith by numbering them.

Make it good.

Like a man building a house and completing it.

Whoever enters this house should see it.

My example and that of the prophets are like that of such a man.

But leave a brick in place.

I am in the place of this one brick.

The prophets were stopped because of me.

So, say how good it is, but instead of a brick.

Question number 4: Match the columns.

First column	Second column
The nation is not alone.	The number of prophets has been completed.
Khatam-un-Nabiyen means	The Last Prophet
With the visit of the Holy Prophet Muhammad (ﷺ)	Also, Mujaddid.
And Imam Suyuti (ra), according to the Qadianis,	30 liars will be born
After me, in my nation	Instead, this noun is plural.

Question No. 5: In the following answers, put a tick in front of the correct answer.

1. Our Prophet Muhammad (ﷺ) was named the Seal of the Prophets (Khatam al-Anbiya), because the seal refers to a person ……. of any nation.

   First Last High Low

2. There is no doubt that this is a …….. noun.

   plural Source Derivative Adverb

3. All these words have the same meaning and …….

   Antonym Synonym Convergent Separate

4. Mirza Qadiani has written that I received the prophethood from my mother.

   The shadows of the belly of the lap Near

5. Prophets become prophets through... i.e., through perfect adherence to the teachings of the Prophet.

   Enterprise Seal Effort Prevention

Lesson No. 3:

Belief in the finality of prophecy based on hadiths
An overview of the Qadiani belief in the finality of prophecy.

By the way, the belief in the finality of prophethood is proven by more than 210 blessed hadiths, but in this lesson, we will present 10 blessed hadiths.

Hadith 1

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بُنْيَانًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهُ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ قَالَ فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ.

On the authority of Abu Hurairah (RA), that the Messenger of Allah (ﷺ) said: "My example and the example of the prophets before me is like that of a man who built a building and perfected and beautified it, except for the place of one brick in one of its corners. So, the people began to walk around it and marvel at it and say: 'Why wasn't this brick put in place?' He said: 'I am that brick, and I am the Seal of the Prophets. (Muslim Sharif Hadith No. (5961)

Hadith 2

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ.

On the authority of Abu Hurairah (RA), that the Messenger of Allah (ﷺ) said: "I have been given superiority over the prophets in three ways: I have been given concise and comprehensive speech, I have been given victory through fear (cast into the hearts of my enemies), spoils of war have been made lawful for me, the earth has been made a place of purification and a Masjid for me, I have been sent to all of mankind, and the prophets have been sealed with me."
(Muslim, Hadith No. 1167)

Hadith 3

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِعَلِي : أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي o

The Messenger of Allah (ﷺ) said to Ali (RA): "You are My position with you is like that of Aaron (AS) with Moses (AS), except that there will be no prophet after me. (Muslim, Hadith No. 6217)

Hadith 4

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ o

On the authority of the Prophet (ﷺ), who said: "Prophets guided the Children of Israel; whenever a prophet died, another succeeded him. And there will be no prophet after me, but there will be successors, and they will be many." (Bukhari, Hadith No. 3455)

Hadith 5

وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي ثَلَاثُونَ كَذَّابُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي

And there will be thirty in my nation. They are all liars, each claiming to be a prophet, while I am the Seal of the Prophets; there is no prophet after me. (At-Tirmidhi, Hadith No. 2219)

Hadith 6

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ، فَلَا رَسُولَ بَعْدِي وَلَا نَبِيَّ۔

The Messenger of Allah (ﷺ) said: "Prophethood and messenger-ship have ceased; there will be no messenger or prophet after me." (At-Tirmidhi, Hadith No. 2272)

Hadith 7

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ o

The Messenger of Allah (ﷺ) said: "We are the last to come but the first on the Day of Resurrection; we were given the Scripture." Before us, and we were given it after them. (Bukhari, Hadith No. 896)

Hadith 8

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرَ بْنَ الْخَطَّابِ۔

The Messenger of Allah (ﷺ) said: "If there were to be a prophet after me, It would have been Umar ibn al-Khattab (RA)."
(Tirmidhi, Hadith No. 3686)

Hadith 9

عن جبير بن مطعم رضي الله عنه قال سمعت النبي ﷺ يقول ان لى اسماء، وانا محمد، وانا احمد، وانا الماحي الذي يمحو الله بي الكفر، وانا الحاشر الذي يحشر الناس على قدمى، وانا العاقب الذي ليس بعده نبيo

On the authority of Jubayr ibn Mutham (RA), who said: I heard the Prophet (ﷺ) say: "I have names. I am Muhammad, I am Ahmad, I am al-Mahi (the Eraser) through whom Allah erases disbelief, I am al-Hashir (the Gatherer) before whom people will be gathered, and I am al-'Aqib (the Last) after whom there will be no prophet." (Mishkat, p. 515)

Hadith 10

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ أَنَا وَالسَّاعَةَ هَكَذَا o

The Messenger of Allah (ﷺ) said: "I and the Hour were sent in this manner."
(Bukhari Sharif, Hadith No. 6503)

The Messenger of Allah (ﷺ) pointed to his index and middle fingers and said, "The Hour and I have been sent like these two fingers." (i.e., just as there is no other finger between the index and middle fingers.) "There is no other prophet between the Day of Judgment and me."

These ten blessed hadiths also make it clear that the number of prophets was completed with the advent of the Holy Prophet (ﷺ).

It has happened, and after the Holy Prophet (ﷺ), no prophet will be added to the number of prophets.

The belief in the finality of the Prophethood and The Qadianis' deception

The main difference between us, that is, Muslims and Qadianis, on the belief in the finality of prophecy, is that we believe that the number of prophets was completed with the arrival of the Holy Prophet Muhammad (ﷺ). In contrast, the Qadianis say that the number of prophets was completed with the arrival of Mirza Qadiani (la). We consider the Holy Prophet Muhammad (ﷺ) as the last brick of the building of prophethood, while the Qadianis consider Mirza Qadiani as the last brick of the building of prophethood. We believe in the final brick of the building of prophethood. We say that no prophet can be after the Holy Prophet Muhammad (ﷺ), while the Qadianis say that there are some verses that no prophet can become after Mirza Qadiani.

Below are some verses that show this. It is said that Qadianis consider Mirza Qadiani to be the last brick of the building of prophethood and the last prophet.

Reference number 1

Mirza Qadiani has written that the Promised Messiah has many names, including Khatam al-Khalifa, meaning the last caliph—the one who will come last. (Chacma Ma'rifat, Khazain, Vol. 23, p. 333)

Reference number 2

Mirza Qadiani has written that God, therefore, intended to fulfill this prophecy and to build with the last brick. Allah brings it to perfection. So I am that brick.
(Khutbah Al-Ilhamiyah, p. 112, Khazain, vol. 16, p. 179)

Reference number 3

Mirza Qadiani has written that I am the Prophet Muhammad who was promised from ancient times. Therefore, the prophethood of the Brozi colour of the moon is mine. It was granted. And the whole world is now helpless against this prophecy. Because the seal on prophecy is one, all the Muhammadan perfections of Muhammad were destined for the

last time, so they became visible. Now, apart from this window, there is no other window for the prophethood. There is no water left to draw from the spring.
(Remedy for a mistake, p. 6, Khazain, vol. 18, p. 215)

Reference number 4

Mirza Qadiani has written that, just as many saints —Qutb, Abdal, etc. —have passed through this ummah before me, they were not given this greater share of this blessing. Therefore, only I was selected to receive the Prophet's name, and all other people are not worthy of this name. (Haqiqa-tul-Wahi, p. 391, Khazain, vol. 22, p. 406)

Reference number 5

Mirza Qadiani has written that those who did not accept a chosen Messenger are destroyed. Blessed is he who recognized me. I am the last path of God's paths. And I am the last light of all His lights. Unlucky is he who leaves me. Because without me, all is darkness. (Noah's Ark, p. 56, Khazain, vol. 19, p. 61)

Exercise Lesson No. 3

Question No. 1

Write short answers to the questions given below.

1. Explain the meaning.

وَجُعِلَتْ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ

.....

.....

2. Explain the interpretation?

إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ، فَلَا رَسُولَ بَعْدِي وَلَا نَبِي

.....

.....

3. Can you prove the belief in the finality of prophethood with this hadith?

وانا الحاشر الذي يحشر الناس على قدمي وانا العاقب الذي ليس بعده نبي

.....

.....

4. How do Qadianis deceive about the finality of the Prophethood?

.....

.....

5. Explain from any passage in Qadiani books that Qadianis also consider Mirza Qadiani to be a prophet.

.....

.....

Question number 2: Match the columns.

First column	Second column
And against this prophecy	No one can be a prophet.
We say that after the Prophet (ﷺ)	That is, I am the one who comes after everyone else.
Thirty liars will be born in my ummah.	The whole world is helpless now.
I have the six things.	Each of them will say, "I am a prophet."
I am Aqib.	Precedence was given to the Prophets

Question No. 3: In the following answers, put a tick in front of the correct answer.

1. I was helped with…….

   Government Help Dignity Wisdom

2. The Israelites were led by ……..……themselves.

   The righteous prophets, the king Monk

3. The Messenger of Allah (ﷺ) said, "If there were a prophet after me, he would have been.....

Hazrat Ali (RA) Hazrat Bilal (RA) Hazrat Hussain (RA) Hazrat Umar bin Khattab (RA)

4. A Muhammadan …….. with all the perfections of Muhammad (ﷺ) was destined for the last times, so he appeared.

   Broze Zil Original Khalifa

5. I am the last of all in the …… of Allah.

   Brick Stone Road Sign

Question number 4. Fill in the blank

1. The earth has been made …….. a more purifying thing for me.

2. Resalat and prophethood have been fulfilled ……, so there is no messenger or prophet after me.

3. (انا الماحي) I am the eraser, that is, the one through whom Allah will erase disbelief.

4. Mirza Qadiani has written that those who did not accept …….. ……. the One chosen one perished.

5. One name is Khatam al-Khalifa, ……. meaning the one who will come last.

Question No. 5

Translate the words of the hadith.

Word	Translation	Word	Translation	Word	Translation
الله		رَسُولُ		قَال	
وَسَلَّمَ		عَلَيْهِ		صَلَّى اللهُ	
مني		أَنْتَ		لِعَلي	
مِنْ		هَارُونَ		بِمَنْزِلَةِ	
أَنَّهُ		إِلاَّ		مُوسىٰ	
بَعْدِي		نبي		لَا	

Lesson No. 4

The belief in the finality of the Prophethood is based on the consensus of the Companions and the consensus of the Ummah.

Just as the belief in the finality of prophethood is proven by the Holy Quran and the blessed Hadiths, so too is the belief in the finality of prophethood of the Companions. It is also demonstrated by the consensus of Sahabah Karam (RA) and the Ummah of Hazrat Muhammad (ﷺ). Just as the Quran and Hadith are used as evidence on any issue. Similarly, the consensus of the Companions or the consensus of the Ummah is also evidence on an issue.

Let us first look at the reality and importance of consensus, and then the consensus of the Companions of the Prophet Muhammad (ﷺ) and the Ummah on the belief in the finality of the Prophethood. We see consensus.

The reality of consensus

One of the countless blessings that Allah Almighty has bestowed upon our master Syedna Muhammad Mustafa (ﷺ) is the gift of gathering. There is also the Ummah. The reality of consensus is that if the scholars of the Ummah agree on a ruling on an issue, then acting on it becomes obligatory as well. Just as acting on the Quran and Hadiths is obligatory.

Since the Holy Prophet (ﷺ) is the last prophet, no new prophet has come after him. And after him, there was no community in the Ummah whose command was not wrong. It is pure and understood by Allah Almighty. Therefore, Allah Almighty has made the Ummah of Muhammad (ﷺ) and its scholars Mujtahids. Ijtihad was given such a status that if the scholars of the entire Ummah agree on the good or bad of something, they can decide on it. It is a sign that that thing is the same with Allah Almighty as the scholars and mujtahids of this ummah have understood.

The Prophet (ﷺ) has described this in these words:

عَنْ أَنَس بْن مَالِكٍ ، يَقُولُ : سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ: إِنَّ أُمَّتِي لَنْ تَجْتَمِعُ عَلَى ضَلالَة، فَإِذَا رَأَيْتُمُ اخْتِلافًا فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ o

On the authority of Anas ibn Malik (RA), who said: I heard the Messenger of Allah (ﷺ) say: "My nation will never agree upon misguidance. So, if you see a difference of opinion, then adhere to the majority."
(Ibn Majah, Hadith No. 3950)

Therefore, when you see disagreement, hold fast to the majority (i.e., the larger group). Detailed explanations in the books of principles about the consensus of the Ummah being a proof of Sharia and its requirements and conditions. There are discussions, the summary of which is that consensus is ranked third among the arguments for the rulings of Shariah, after the Quran and Hadith. And on any issue on which the Companions of the Prophet (ﷺ) reach a consensus, it is as definite as any other issue. But the verses of the Quran are definite and specific.

Therefore, Allama Ibn Taymiyyah writes:

واجماعهم حجة قاطعة يجب اتباعها بل هي اوكد الحجج وهي مقدمته على غيرها وليس هذا موضع تقرير ذلك فان هذا الاصل مقرر في موضعه وليس فيه بين الفقهاء ولا بين سائر المسلمين الذين هم المومنون خلاف o

Their consensus is conclusive proof that must be followed; indeed, it is the most substantial proof and takes precedence over all others. This is not the place to elaborate on that, as this principle is established in its proper place, and there is no disagreement about it among the jurists or among all Muslims who are believers. (See Al-Daleel, Vol. 3, p. 130)

The consensus of the Companions (RA) on the belief in the finality of the Prophethood.

It has become a common occurrence in Islamic history that the liar Masalamah claimed prophethood in the presence of the Holy Prophet (ﷺ). And a large group even accepted his claim to prophethood.

Once, the representative of the liar Masalamah came to Hazrat Muhammad (ﷺ), and Hazrat Muhammad (ﷺ) asked him about Masalamah's claim. When asked about it, the representative said, "I consider Masalamah the liar to be truthful in all his claims." So, in response, He (ﷺ) said, "If you were not the messenger, I would have killed you." After some time, a companion of the Prophet (ﷺ) took this matter as the messenger of the liar. When he saw him in a Masjid, he had him killed.

See the words and translation of the hadith.

عَنْ أَبِي نُعَيْمٍ قَالَ : سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَهُمَا حِينَ قَرَأَ كِتَابَ مُسَيْلِمَةَ: مَا تَقُولَانِ أَنْتُمَا ؟ قَالَا : نَقُولُ كَمَا قَالَ ، قَالَ : أَمَا وَاللهِ لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ أَعْنَاقَكُمَا○

On the authority of Abu Nuaym (RA), who said: I heard the Messenger of Allah (ﷺ) say to them when he read Masalamah's letter: What do you two say? They said: We say as he said. He (ﷺ) said: By Allah, were it not that Messengers are not to be killed; I would have beheaded you both.
(Abu Dawud Sharif, Hadith No. 2761)

Abdullah ibn Mas'ud (RA) had the envoy of Masalamah al-Kazab killed. This incident is mentioned in the following narration.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ ، أَخْبَرَنَا سُفْيَانُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ حَارِثَةَ بْنِ مُضَرِبٍ ، أَنَّهُ أَتَى

عَبْدَ اللَّهِ، فَقَالَ: مَا بَيْنِي وَبَيْنَ أَحَدٍ مِنَ الْعَرَبِ حِنَةٌ، وَإِنِّي مَرَرْتُ بِمَسْجِدِ لِبَنِي حَنِيفَةَ فَإِذَا هُمْ يُؤْمِنُونَ بِمُسَيْلِمَةَ، فَأَرْسَلَ إِلَيْهِمْ عَبْدَ اللهِ فَجِيءَ بِهِمْ فَاسْتَتَابَهُمْ غَيْرَ ابْنِ النَّوَّاحَةِ، قَالَ لَهُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَوْلَا أَنَّكَ رَسُولٌ لَضَرَبْتُ عُنُقَكَ فَأَنْتَ الْيَوْمَ لَسْتَ بِرَسُولٍ، فَأَمَرَ قَرَظَةَ بْنَ كَعْبٍ فَضَرَبَ عُنُقَهُ فِي السُّوقِ، ثُمَّ قَالَ: مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى ابْنِ النَّوَّاحَةِ قَتِيلًا بِالسُّوقِ○

Muhammad ibn Kathir (ra) narrated to us, Sufyan (ra) informed us, on the authority of Abu Ishaq (ra), on the authority of Haritha ibn Midrib (ra), that he came to Abdullah (RA), and said: I have no animosity towards any of the Arabs, and I passed by a Masjid of Banu Hanifa, and there they were, they believed in Masalamah, so he sent Abdullah to them, and they were brought before him. He asked them to repent, except for Ibn al-Nawwaha. He said to him, “I heard the Messenger of Allah (ﷺ) say, ‘Were it not that you are a Messenger, I would have struck off your head.’ So today you are not a Messenger.” Then he ordered Qurizah ibn Ka’b to strike off his head in the market. Then he said, “Whoever wants to look at Ibn al-Nawwaha…” Killed in the market.
(Abu Daud, Hadith No. 2762)

When the Holy Prophet (ﷺ) passed away, many tribulations arose, including the tribulation of those who denied zakat. The companions of Allah also waged jihad against the deniers of Zakat, but before waging jihad, there was a debate about it. Whether jihad should be waged against the Zakat deniers or not, when the Companions also agreed with Allah, then the Zakat deniers should be waged against them. Jihad was waged against him, but when Hazrat Abu Bakr Siddiq (RA) ordered jihad against Musaylima the liar, one of the companions did not say that he was a speaker of the word (Kalima). There should be no jihad against him. Instead, all the Companions, may Allah be pleased with them, considered Musaylima a liar and his followers. They considered his followers as infidels and waged jihad against them like infidels. And the only reason he killed Musaylima the liar was his claim to prophethood. Because, according to Ibn Khaldun, the companions of the Prophet (ﷺ) only learned of his other heinous acts after his death. And this is the consensus of the companions of the Prophet (ﷺ) on the finality of the Prophethood.

The consensus of the Ummah on the Katam-e-Nabuwat
(Belief in the finality of prophethood)

See some references to the consensus of the Ummah on the belief in the finality of prophethood.

Reference number 1

Mullah Ali writes on Qari.

دعوى النبوة بعد نبينا ﷺ كفرا بالاجماع o

Claiming prophethood after our Prophet is unanimously considered disbelief (Sharh Fiqh al-Akbar, p. 202).

Reference number 2

Imam Ghazali (ra) has written that:

ان الامة فهمت بالاجماع من هذا اللفظ ومن قرائن احواله انه افهم عدم نبي بعده ابدا

وانه ليس فيه تاويل ولا تخصيص فمنكر هذا لا يكون الا منكر الاجماع o

The nation unanimously understands from this statement and its contextual clues that it implies there will never be a prophet after him and that it contains no interpretation or qualification. Therefore, whoever denies this is only denying the consensus. (الاقتصاد في الاعتقاد صفحه 123).

Reference number 3

Allama Alussi (ra) writes about the consensus of the Ummah on the finality of the Prophethood:

ويكون ﷺ خاتم النبيين مما نطقت به الكتاب وصدعت به السنة واجمعت

عليه الامة فيكفر مدعى خلافه ويقتل ان اصر o

And he (ﷺ) is the Seal of the Prophets, as stated in the Book, proclaimed

by the Sunnah, and agreed upon by the nation. Therefore, whoever claims to be his successor is an unbeliever and should be killed if he persists. (Ruh al-Maani, vol. 22, p. 39).

Reference number 4

In Qazi Ayyad (ra), an incident from the reign of Caliph Abdul Malik bin Marwan is narrated. During his reign, a man claimed prophethood. So, the Caliph had him killed by the scholars' fatwa at the time, who were among the Tabeyien. Qazi Ayyad (ra), after narrating this incident, writes:

وفعل ذالك غير واحد من الخلفاء والملوك باشباههم واجمع علماء وقتهم على

صواب فعلهم والمخالف في ذالك من كفرهم كافر

More than one caliph and king did this with their like, and the scholars of their time unanimously agreed on the correctness of their actions. Whoever disagrees with this and declares them unbelievers is an unbeliever. (Shifa', vol. 2, p. 257- 258)

"There is consensus among them that this action is correct, and whoever does not call such claimants of prophethood infidels is himself an infidel."

The following is a summary of the discussion of the Quran, Hadith, and the consensus of the Ummah regarding the belief in the finality of the Prophethood:

1. 99 verses of the Holy Quran prove the belief in the finality of prophecy.
2. More than 210 hadiths prove the belief in the finality of prophecy.
3. The belief in the finality of the Prophethood is based on the consensus of the Companions, and the belief in the finality of prophecy is proven repeatedly.
4. The belief in the finality of the Prophethood is proven by the consensus of the Companions of Allah and the consensus of the Ummah.
5. The first consensus of the Ummah was held on the issue of the finality of the Prophethood.
6. Allah Almighty promised to protect the Holy Quran because of the belief in the finality of prophethood.

Exercise Lesson No. 4

Question No. 1

Write short answers to the questions given below.

1. Write a hadith on the authority of consensus?

   ……

   ……

2. Why did the Companions of the Prophet differ on fighting those who deny Zakat, but not on the denial of the finality of the Prophethood?

   ……

   ……

3. What has Imam Ghazali (ra) written about the consensus on the finality of the Prophethood?

   ……

   ……

4. Which incident from the reign of Caliph Abdul Malik bin Marwan has been narrated by Qazi Ayyad (ra)?

   ……

   ……

5. Write a summary of the discussion of the Quran, Hadith and the consensus of the Ummah regarding the belief in the finality of the Prophethood?

   ……

   ……

Fill in the blank for question number 2.

1) Therefore, when you see it ……., grasp the great community (i.e. the large congregation).

2) Allah Almighty has given this status …… to the scholars and mujtahids of the Ummah of Hazrat Muhammad (ﷺ).

3) The only reason why Masalamah …….. was called a liar was his claim to prophethood.

4) Anyone who claims prophethood …….. after our Prophet Muhammad (ﷺ) is an infidel from the Ummah.

5) And anyone who does not call such claimants infidels …….. is himself an infidel.

Question number 3: Match the columns.

First column	Second column
When the companions of the Prophet (ﷺ) agreed	The first consensus was held
Third after the Quran and Hadith	No interpretation or appropriation
There is consensus on this word.	He was seen in a Masjid and killed
A companion of the Prophet said to himself.	Then jihad was waged against those who denied Zakat.
On the issue of the finality of the Prophethood	But the consensus has been kept.

Question number 4: In the following, tell whose words are spoken:

1. Whoever does not call such claimants of prophethood infidels is himself an infidel.
Allama Alussi (ra) Ibn Taymiyyah (ra) Qazi Ayyad (ra)

2. Who ordered jihad against Masalamah the liar?
Hazrat Umar (RA) Hazrat Abu Bakr (RA) Hazrat Ali (RA)
3. If you were not representative, I would have killed you,
Hazrat Abdullah (RA), Hazrat Gabriel (as) Rasool Akram (ﷺ)
4. When you see disagreement, hold fast to the most incredible wisdom:
Rasool Akram (ﷺ) One Sahabi, One Tabei
5. The consensus of the companions is the definitive proof.
Ibn Hajar (ra), Ibn Ziyad (ra) Ibn Taymiyyah (ra).

Question number 5

1. Allah Almighty gave this …… to the ijtihad of the scholars of the Ummah of Muhammad (ﷺ).
Capacity Grade Mark Compensation

2. If it weren't for the fact that ……. weren't killed, I would have beheaded both of you.
Counsellor Ambassador Assistant Leader

3. Prophethood …….. after the death of our Prophet Muhammad (ﷺ) is disbelieved by the consensus of the Ummah.
The one who thinks of, the one who claims to,
the one who speaks of, the one who hides

4. The …… verses of the Holy Quran prove the belief in the finality of the Prophethood.
100 99 500 50

5. The first consensus of the Ummah was held on the issue ……..

The honour of the Prophethood, The end of the Prophethood,
Monotheism, Kashmir

Lesson No. 5

The Sharia meaning of revelation, inspiration, and the Qadiani distortions in them:

Revelation: (وحی)

In Sharia terminology, revelation refers to the divine word that Allah sends to the prophet through an angel. It is called **revelation**. It is also called prophethood, specific to the prophets, and, if it occurs through (Ilham) inspiration in the heart, (An angel doesn't need to be present), which happens to the saints, and if it is through a dream, then, in the terminology of Sharia, it is called (روياے صالحه) righteous visions. Those that happen to ordinary believers and virtuous people. (کشف) Revelation (الهام), inspiration, and the interpretation of righteous visions are collectively called revelations. It can be applied.
It is mentioned in the Holy Quran: و اوحينا الى ام موسىٰ "And We revealed to the mother of Moses (AS), but in the common law, when the word 'revelation' was used, then it means the revelation of prophecy. It is as if the Holy Quran, based on the language, also refers to the devilish whispers.

The revelation has been applied:

وَلَا تَاْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ وَاِنَّهٗ لَفِسْقٌ ؕ وَاِنَّ الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰٓى اَوْلِيٰٓـئِهِمْ
لِيُجَادِلُوْكُمْ ۚ وَاِنْ اَطَعْتُمُوْهُمْ اِنَّكُمْ لَمُشْرِكُوْنَ ﴿۱۲۱﴾

Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And indeed, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you. If you obey them [by making Al-Maitah (a dead animal) is legal to eat, then you would indeed be Mushrikun (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat. You obeyed them by considering it lawful to eat, and by doing so, you worshipped them, and to worship others besides Allah is polytheism. (121)

(Surah Al Inam – 121)

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَالْجِنِّ يُوْحِيْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا ۭ وَلَوْ شَاۗءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ﴿۱۱۲﴾

(Surah Al Inam – 112)

And so, We have appointed for every Prophet enemy - Shayatin (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.

But revelation does not apply to satanic whispers, as in the Qur'an.

Inspiration: (الهام)

The name of inspiration is the instillation of something good and pleasant into the heart by Allah without any visible reason or thought. The knowledge that is obtained through the senses is sensory perception, and the knowledge that is transmitted without senses and without any cause by Allah is the knowledge of the heart. What is put into it is inspiration. Inspiration is simply a divine gift and a spiritual insight, which is mentioned in the hadith. There is acquisition by reason, and there is revelation by reason. Revelation, although common to inspiration in its meaning, is of revelation. It is more related to sensory matters, while inspiration concerns issues of the heart.

Discovery: (کشف)

The act of revealing something from the unseen world is called Kashf. What was hidden before Kashf is now revealed. It became apparent and obvious.

Qazi Muhammad Ali Thanvi (ra) writes in his book (کشاف اصطلاح اصطلاحات الفنون ص ۱۲۵۴) :

الکشف عند اهل السلوک هوا المکاشفه و مکاشفه رفع حجاب را گویند که میان روحانی جسمانی است که ادراک آن بجواس ظاهری نتواں کرد .

According to Ahle al-Suluk, al-Kashf is called "Hawa al-Makashifa" and "Revelation of the removal of the hijab," which is the medium of the spiritual body, which cannot be perceived by the external.

After that, he says:

The height of the veils depends on the purity and enlightenment of the heart. The purer and more enlightened the heart, the higher the veils. They will be lifted. It should be known that the lifting of the veils depends on the enlightenment of the heart, but it is not necessary.

The difference between revelation and inspiration

The revelation of prophethood is definitive and infallible, and its propagation is obligatory upon the prophet, and its acceptance is obligatory upon the nation. Following is obligatory, and inspiration is presumed and is not infallible. Saints are not infallible. That is why the saints' Inspiration is not an argument against others, nor can inspiration prove any religious ruling. Even (استحباب) istihbab is not proven by inspiration. It may be. Also, the knowledge of the rules of Sharia through the revelation of the Prophets is exclusive to them, and the inspiration that comes to others is not. So, it is a form of glad tidings or an understanding of the form. It does not contain commands. For example, the revelation given to Hazrat Maryam (peace be upon her) is understood in the Sharia as meaning revelation, inspiration, and revelation as a noun.

It was a message of good tidings, not a commandment, and sometimes revelation is intended to clarify a religious command. Which is related to the relationship between righteous vision and inspiration is the same as the relationship between inspiration and prophetic revelation. That is, just as righteous vision is related to inspiration. In the same way, revelation is inferior in rank to prophethood, just as a righteous vision is inferior in rank. There is ambiguity and concealment, and inspiration is clearer than that. Similarly, inspiration is hidden and ambiguous in its revelation. And the revelation is evident.

For details, see Al-AIlam (meaning Al-Kashf, Al-Wahi, and Al-Ilham) below.
Accountability of Qadianism, Volume II by Hazrat Kandhavi (ra).

Interruption of prophetic revelation

1. After the death of the Messenger of Allah (ﷺ), the door of prophethood was closed. Statements of the great ummah in this regard:

Hazrat Abu Bakr Siddiq (RA) said at the time of the death of the Holy Prophet (ﷺ):

اليوم فقدنا الوحي و من عندا الله عز و جل الكلام

Today, we have lost revelation, and the word is from Allah, the Almighty and Majestic. (Kanz al-Ummal, p. 235, vol. 7, hadith no. 18720)

2. Also, Hazrat Siddiq Akbar (RA) said in a long speech:

قد انقطع الوحی وتم الدين أو ينقص وانا حی " رواه النسائي بهذا اللفظ معناه في الصحيحين"

"Revelation has ceased, and the religion is complete or diminished while I am alive." Narrated by al-Nasa'i with this wording; its meaning is found in the two Sahihs.
(Al-Riyad al-Nudrah, p. 98, vol. 1, and Tarikh al-Khulafah' by al-Sayuti, p. 94)

3. In Sahih Bukhari, page 360, vol. 1, the same article is narrated by Hazrat Siddiq Akbar (RA) and Hazrat Farooq Azam (RA). Both of them narrate it.
4. Hazrat Anas (RA) says that when the Holy Prophet (ﷺ) died, one day Hazrat Siddiq Akbar (RA) also said this to Hazrat Umar (RA), "Let's go and visit Hazrat Umme Ayman (RA)." Because the Holy Prophet (ﷺ) also used to visit her house. Hazrat Anas (RA) narrated that the three of us went there. When Hazrat Umme Ayman (RA) saw us, she began to cry. The two gentlemen said, "Look, Umme Ayman (RA)! The same is true for the Messenger of Allah (ﷺ)." What is destined for him by Allah is better. She said:

قد علمت ما عند الله خير لرسول الله ﷺ و لكن ابكی علی خبر السماء انقطع عنا"

I know that what is with Allah is better for the Messenger of Allah (ﷺ), but I weep because the revelation from heaven has ceased for us.
(Abu 'Awana and Kanz al-'Ummal, p. 225, vol. 7, hadith no. 18734, and Muslim, vol. 2, p. 291)

Similarly, it is in the Muslim Sharif:

ولكن ابكى ان الوحى قد انقطع من السماء

But I weep because revelation has ceased from heaven,

5. Allama Qurtubi (ra) says:

لان بموت النبي ﷺ انقطع الوحى

for with the death of the Prophet (ﷺ), revelation ceased.
(Mawahib li-Dinah, p. 259)

6. Regarding such a plaintiff, Allama Ibn Hajar Makki (ra) has written in his fatwa

و من اعتقد وحيا بعد محمد كفر باجماع المسلمين"

And whoever believes in revelation after Muhammad (ﷺ) is an unbeliever by the consensus of Muslims.
(Referring to Khatam-e-Nabuwat, p. 322 by Hazrat Mufti Muhammad Shafi (ra))

The Qadiani group does not distort revelation and inspiration. Instead, they claim that not only revelation and inspiration, but they also believe that the revelation of the Prophethood continued to Mirza Ghulam Ahmad Qadiani (la). Therefore, they have accepted the so-called revelation of Mirza Ghulam Ahmad Qadiani (la). They have published it as a permanent book and named it Tazkirah. However, Tazkirah refers to the Holy Quran. It is the name, as the blessed verse says:

كلا انها تذكرة فمن شاء ذكره فى صحف مكرمة مرفوعة مطهرة (عبس ١١، ١٤)

Nay, it is a reminder. So, whoever wills may remember it. It is in honoured, exalted, purified scriptures. (Abasa 11, 14)

The Quran is mentioned in these verses. Qadiani is the name of the collection of revelations of Mirza Ghulam Ahmad Qadiani. If the Qadianis had named the collection of revelations of Mirza Ghulam Ahmad Qadiani as the Quran, there would have been outrage among Muslims. They stole the non-common name of the Quran and attached it to Mirza's (la) revelation. And on the first page of this Tazkirah, they established the title: Tazkirah, meaning the Holy Revelation, Vision and Discovery of the Promised Messiah.

Qadianis believe that the revelation of prophethood continues for Mirza Ghulam Ahmad Qadiani. The volume of this Tazkirah is 818 pages. The so-called revelations (superstitions) of Mirza Qadiani have been collected in. Therefore, the revelations for the Qadiani community of Mirza Qadiani. It considers prophethood to be ongoing. As mentioned above, after the Holy Prophet (ﷺ), there is a claimant to revelation. A claimant to prophethood. And this is, in itself, a permanent disbelief. Now, let us see a few of the thousand texts of Mirza Qadiani. In which Mirza Qadiani has claimed revelation for himself:

1. So, as I have stated repeatedly, this word that I preach is definitely the word of God. As the Quran and the Torah are the words of God, and I am a prophet of God in the form of a shadow (Zilli) and a light (Broze). And every Muslim "Obedience to me is obligatory in religious matters. And belief in the Promised Messiah is obligatory." (Tuhfa al-Nadwah, p. 6, Khazain, vol. 19, p. 95)
2. The holy revelation of God Almighty that is revealed to me. It contains such words as Rasool, Mursal, and Prophet. Not once but hundreds of times. Then how can the answer be correct that such words do not exist? Instead, at this time, these words are used much more precisely and in greater detail than earlier. These words are not few. Therefore, the divine discourses that have been published in the Braheen Ahmadiyya. One of them is this (Wahi) revelation from Allah:

   "هوالذي ارسل رسوله بالهدى و دين الحق ليظهر على الدين كله" He who sent His Messenger with guidance and the true religion to make it manifest. See the Braheen Ahmadiyya. In it, this humble person (Mirza) has been clearly called a messenger.

   (Collection of Advertisements, p. 431, vol. 3, Correction of an Error, p. 1, Khazain, p. 206, vol. 18, supplement to Prophethood in Islam, pp. 308-307, Haqiqat-ul-Nabuwat, p. 261, Anwar-ul-Uloom, vol. 2, p. 572)

3. Therefore, in this part of the divine revelation and the unseen matters, I am the only one special among this nation, and I am the only one who is. Before me, saints, abdals, and eminent figures have passed away from this nation. They were not given this large share of this blessing. So, for this reason, I was the only one chosen to receive the name of Prophet, and all others were not worthy of that name. (The Truth of Revelation, p. 391, Khazain, p. 406, 407, vol. 22)
4. And just as I believe in the verses of the Holy Quran, so too, without a single grain of difference, I believe in this verse of God. I believe in the clear revelation that has come to me, the truth of which has been revealed to me through its

continuous signs. I can stand in the House of Allah and swear that the holy revelation that is shown to me is the word of the same God who revealed His word to Moses (peace be upon him), Jesus (peace be upon him), and Muhammad (peace be upon him)."

Rectification of a mistake, p. 3, Khazain Vol. 18, p. 210, Appendix of Prophethood in Islam, p. 310, Haqiqa-tul-Nabuwat, p. 264, Anwar al-Uloom, Vol. 2, p. 575 (Collection of Advertisements, p. 435, Vol. 3)

5. How can I reject the continuous revelation of God Almighty for twenty-three years? I am like this on this holy revelation of His. I believe in it, just as I believe in all the revelations of God that have come before me.
(Haqiqat al-Wahi, p. 150, Khazain, vol. 22, p. 154)

6. جاء نی ایل و اختار و ادار اصبعه و اشاره ان وعد الله اتی فطوبی لمن وجدو رأی .....

...Then Eel came and chose, and he turned his finger and indicated that God's promise had come - So blessed is he who may he find and see it. (In this place, God Almighty has named Gabriel because he returns again and again.) Now, notice that Mirza Qadiani also claims that Gabriel (peace be upon him) descended upon him:
(Haqiq Al-Wahi p. 103, Khazain p. 106, vol. 22)

7. And God Almighty is showing me signs so abundantly that if He had shown them in the time of Noah. If they had gone, those people would not have drowned.
(Tatammah Haqiqat Al-Wahi, p. 137, Khazain, vol. 22, p. 575)

According to Islamic belief, a special distinction of the prophets' message is that they were innocent of disobeying God Almighty. In the same vein, Mirza Qadiani also claims to be innocent:

8. ما انا الا کالقرآن وسیظهر علی یدی ماظهر من الفرقان (Tazkirah p. 674)

And I am only like the Quran, and soon what was revealed by the Criterion will appear in my hand.

The Holy Quran is the most sacred religious book of Muslims, and even followers of Mirza Qadiani consider it infallible. And Mirza Qadiani proves his sanctity by the example of the Quran.

9. نحن نزلناه و انا له لحافظون (تذکرہ دس ۷۰۱ طبع ۴ ربود طبع چہارم)

We sent it down and revealed it to him (Tazkirah, pp. 7, 10, 4th edition).

This is a verse from the Holy Quran which Mirza Qadiani has applied to himself with a slight modification. It is as if the Quran is a revelation from Allah, and Allah Almighty has promised to protect it from every error and disturbance. That is precisely what Mirza Qadiani also has:

10. وما ينطق عن الهوى ان هو الا وحي يوحى (تذکرہ ص ۳۷۸، ۳۹۴ طبع چہارم)

And he does not speak of his own desire. It is a revelation that is revealed to him (Mirza). (Tazkirah pp. 378, 394, Volume IV)

Like the scholars of Sharia, all Sufis agree that the prophethood and message of the Seal of the Prophets have ended. There can be no prophet after him (ﷺ), and whoever claims prophethood after the light of the Prophet is an apostate and a heretic. It is definitely outside of Islam. However, some of the perfections and elements of prophethood and messenger-ship remain, which the saints bestowed upon the ummah.

For example, revelation, inspiration, true dreams, and miracles. Such perfections are the hallmarks of prophethood. There are components. They remain. But because of these perfections, it is not permissible to apply the name of the Prophet to any person. Nor are they. It is obligatory to believe in the revelation and inspiration of Allah. Faith is only in the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ). Even the dream of the Prophet Revelation is: "The Prophets narrated revelation (Bukhari), but the dream and inspiration of a saint are not proof according to the Sharia. The dream of a Prophet is the proof that an innocent person's slaughtering and killing are also permissible. However, killing with the inspiration of a saint is not justified, let alone considered desirable.

Therefore, the revelation and inspiration of any great sage is not permanent evidence for the confirmation of a Sharia issue. Think of it this way: if a person possesses certain qualities and qualities similar to those of a king or a minister, then on that basis, that person cannot become a king and a minister. And if someone claims kingship and ministry on this basis and calls himself a minister, and if the king says so, arrest warrants will be issued immediately. Thus, if anyone has anything in the name of prophethood or claims perfection, it does not necessarily mean that the person has attained the position of prophethood. Instead, if a person is a prophet and claims to be a messenger, he will be considered an apostate and a rebel against Islam.

On the authority of Abi Hurairah, he said: I heard the Messenger of Allah (ﷺ) saying,

عن ابي هريرة قال سمعت رسول الله ﷺ يقول لم يبق من النبوة الا المبشرات"

(Narrated by Al-Bukhari in Kitab al-Tabeer, p. 1035, Vol. 2)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: “O people! There is no part of prophethood except good (dreams).”
(Bukhari and Muslim have narrated this hadith).

This hadith concludes that prophethood has completely ended and the chain of revelation has been interrupted. However, among the components of prophethood, the Mubashirat remains. That is, the dreams that Auliya Karam sees in her dreams. This is also one of the parts of prophethood. Which is explained in the second hadith of Bukhari as follows:
"A true dream is the forty-sixth part of prophethood."

A doubt and its solution

It is instructive that even after these clear statements of the Prophet (ﷺ), instead of causing an earthquake in the hearts of the Mirzais, they would have considered the prophethood of the Master of the Prophets (ﷺ) sufficient for themselves, leaving aside the excuse of a supplicant: their courage and boldness in distortion increase.

وكذلك يطبع الله على قلب كل متكبر جبار!

And so, Allah imprints upon the heart of every arrogant and powerful person!

On the one hand, the Hadith clearly states that the chain of prophethood was broken; on the other hand, there was joy in the Qadiani world. It is said that this hadith proves the survival of prophethood. It is said that this hadith demonstrates the survival of prophethood. One element remains. This confirms the survival of the soul of prophethood. Just as even a drop of water remains water, so can it be called water.

Thus, the survival of a part of prophecy is the survival of prophecy itself. Let the wise decide whether this philosophy and, in the age of science, a claimant to prophethood is being called upon who does not know the intuitive distinction between the part and the whole. The existence of a part of an object is considered to be the existence of the whole, which means that a part of the prayer, for example, Allah Akbar, is used to describe the entire prayer and a part of ablution, such as washing hands. Similarly, the word "Allah" is

used to describe the entire call to worship, and a one-minute fast should be called a fast instead. We say that if the blessings of the Qadiani Prophethood are such that if the existence of a part is considered the existence of the whole and the application of the whole to the part is correct, then a brick can be viewed as the whole house.

It would also be correct to say. And one of the ingredients of food is salt. So, it would also be accurate to call salt food. If we call pulao and pulao salt, there would be no mistake. And then perhaps it would be permissible to call a thread a cloth and a finger a fingernail. A nail can be called a human, a rope can be called a four-foot rope, and a nail can be called a crowbar. How wonderful!

If there is prophecy, it should be such that it changes all the illusions. So, if you cannot make a brick a house, a salt a Pulao, and a thread a cloth, and if we cannot call a cloth a rope a bed, and a nail a door, then we cannot call the forty-sixth part of a prophecy a prophecy.

The example of water is that even a drop of it is called water, and the entire ocean is also called water. So, this is a modern Mirzai philosophy: wise people consider a drop of water part of the water. Even though a drop of water is also a complete Water is like a river. A person who is familiar with the alphabet of knowledge knows that every drop of water contains elements of water. They are present in whole. The difference is that the water components are more in the ocean and less in the drop. But it cannot be denied that a drop of water contains both elements, which modern philosophy calls hydrogen and oxygen. It has a name. It exists. Therefore, water droplets cannot be called components of water. Instead, the components of water are the same. There are hydrogen and oxygen. So just as it is wrong to call hydrogen alone water, it is also incorrect to call oxygen alone water. Similarly, it is also wrong to call any part of prophecy a prophecy. It is simply a trivial and unimportant matter that a part of prophecy remains. By being, he proved the permanence of prophethood.

(Abstract from Khatam-e-Nabuwat Kamil)

Exercise Lesson No. 5:

Question No. 1:

Write short answers to the questions given below.

1. What is meant by revelation in Islamic law?

   ……

   ……..

2. What is the difference between Ilham and Kashf?

   ……

   ……

3. What is the difference between Wahi and Ilham?

   ……

   ……

4. What did Hazrat Abu Bakr Siddique (RA) say on the occasion of the death of the Holy Prophet (ﷺ)?

   ……

   ……

5. There is no part of prophethood left except a good dream. Write an explanation of this hadith.

   ……

   ……..

Question number 2: Match the columns.

First column	Second column
The knowledge that is acquired through the senses	It is dependent on the purity and enlightenment of the heart.
The lifting of the hijabs	It was stolen and pasted on Mirza's revelation.
I cry over this,	It's the forty-sixth part.
He called the Quran's non-nickname	"perception" sensory.
The actual dream of prophecy	That heavenly news has been cut off from us.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. It is also wrong to call any part of it a prophecy.

   Wilayat Inspiration Prophecy Companionship

2. A true dream is …….. part of prophecy.

   Fortieth Forty-sixth Forty-second Forty-ninth

3. They are caused by disobedience to Allah Almighty.

   Innocent Safe Engaged Delighted

4. After the death of the Prophet Muhammad (ﷺ), the revelation took off.

   Exalted Disconnected Paused Disciplined

5. A righteous dream is of a …….. rank than inspiration.

   High Low Inferior Poor

Fill in the blank for question number 4.

1. It cannot even be called …….. the forty-sixth part of prophecy.
2. One of the components of prophecy …… remains.
3. It is also permissible to …….. slaughter and kill someone in a dream of the Prophet.
4. The Qadiani group does not practice ……. Kashf, Ilham or Wahi, but rather ……..
5. Kashf, Ilham, and Roya Saleha can be applied to …….

Question number 5.

(a) Explain whether the following is a definition.

- It is the term for revealing something from the unseen world.

Discovering Revelation Qur'an Nabuwat

(b) Whose statement is this?

- Will its damage start in my lifetime?

Hazrat Omar (RA) Hazrat Ali (RA) Hazrat Anas (RA)

Lesson No. 6

The Covenant of the Siddique Akbar (RA) and the Protection of the Finality of Prophethood

Allah, the Almighty, has sent more or less one hundred and twenty-four thousand prophets to guide the most noble of creations. He sent the noble ones, Hazrat Muhammad (ﷺ), according to the Sunnah of Allah, to end this golden chain with the Prophet. Because of Allah's command in the world, the principle has been followed since the beginning of creation that everything must have a beginning and an end, whether it is material or spiritual; therefore, according to this same system of prophethood, the chain of prophethood began with Hazrat Adam (peace be upon him), and ended on Habib Kubriya, Ahmad Mustafa Hazrat Muhammad (ﷺ). This series of prophethood ended with Ahmad Mujtaba (ﷺ); it was as if it happened under a natural law.

The mission of the Holy Prophet (ﷺ) was revolutionary. With the mission of the Holy Prophet (ﷺ), all the darkness in the world was removed. The world, which had been shrouded in darkness, became brighter and brighter, the effects of whose blessings are still felt today, fourteen centuries later are being made and will continue to be felt until the Day of Judgment, and then also in the resurrection and the resurrection and in the day of balance and the reckoning. Your blessings will be revealed. In-sha-Allah!

After his death, great trials arose, but Hazrat Abu Bakr Siddiq's (RA) zeal and faith proved the point. Islamic love, high morale, and strategy put an end to all the troubles within a year. May Allah reward you with the best reward on behalf of the entire Ummah, Ameen!

Strange thing:

Surprisingly, the first conspiracy that the People of the Book, the Jews and the Christians, hatched against Islam was about belief. The end of prophethood is a multiplication of actions, because after Rasool Allah's (ﷺ) death, five people claimed prophethood.

According to Al-Ustad Jamil Misri's research, all of them had close ties with the People of the Book, Jews and Christians. Historical documents have proven this with references in his research book, (اثر اہل الکتاب في الحروب والفتن الداخلية في القرن الأول) "The Influence of the People of the Book on Internal Wars and Sedition in the First Century."

On the other hand, the companions also understood this, especially Hazrat Abu Bakr Siddique (RA), and he uttered the historic phrase "أينقص الدين وأنا حي," he persuaded the Companions to believe in the importance of the finality of the Prophethood. Understand this very well and prepare yourselves to suppress this temptation that will change the course of history. Praise be to Allah!

Through the efforts of Hazrat Abu Bakr (RA) and the grace of Allah, the companions of the Prophet Muhammad (ﷺ) reached a consensus that the belief in the finality of the Prophethood was the only valid belief. It should be protected, the claimants to prophethood should be declared infidels and jihad against them should be made obligatory.

Thus, the first consensus of the Companions of the Prophet (ﷺ) was reached that preserving the finality of the Prophethood is a most important duty and that the claim of Prophethood. The one who does this is an infidel, and jihad is obligatory upon him.

What happened next? To protect this belief, eleven armies were sent from Medina to suppress the claimants to prophethood. On the order of Abu Bakr Siddiq (RA), Sahaba Karam jumped into the battlefield and, in less than a year, either the Claimants of prophethood meet their end, or they re-enter Islam by apostasy.

Leaders	Area
Khalid bin Saeed bin Al-Aas (RA)	Syria
Amr ibn al-Aas (RA)	Domat Al-Jundal
Khalid bin Walid (RA)	Bazakhah, al-Baath, Yamamah
Ikrimah bin Abi Jahl (RA)	Yamamah, Oman and Mohra, Hadhramaut, Yemen
Sharjeel bin Hasna (RA)	Yamama, Hadhramaut

Alaa Ibn Al-Hadhrami (RA)	Bahrain, Darien
Hudhayfah bin Muhd al-Ghatfani (RA)	Oman
Arfaja Ibn Hurthama Al Barqi (RA)	Oman, Mehra, Hadhramaut, Yemen
Tarifa bin Hajiz (RA)	East of the Hejaz, towards Banu Salim
Muhajir bin Abi Umayyah (RA)	Yemen, Kanda, Hadhramaut
Sweid Ibn Muqrin al-Zini (RA)	Yemen's Tihamah

Hazrat Abu Hurairah (ﷺ) said about Hazrat Abu Bakr (ﷺ):

"والله الذي لا اله إلا هو لولا أَنَّ أبا بكرٍ اسْتَخْلَفَ مَا عُبِدَ الله

By Allah, besides Whom there is no other god, were it not for Abu Bakr's (RA) succession, Allah would not have been worshipped.

(Narrated by Al-Bayhaqi in his book Azala-tul-Khifa, Vol. 1, p. 3)

Hazrat Abdullah ibn Masood (peace be upon him) says:

لَقَدْ قُمنا بعد رسول الله صلى الله عليه وسلم مقاماً كدنا نهلك فيه لولا أَنَّ اللهَ مَنَّ علينا بأبي بكر أجمعنا على أن لا نقاتل على ابنة مخاض وابنة لبون وان نأكل قرىٰ عربية ونعبد الله حتى يأتينا اليقين نَعْزِمُ الله لأبي بكر على قتالهم ۔ (التاريخ الكامل لابن اثير، ج ۲، ص ۲۰۵)

"After the Messenger of Allah (ﷺ), we found ourselves in a situation where we almost perished, were it not for Allah's favour upon us through Abu Bakr (RA). We all agreed not to fight over a young camel in its second year or a young camel in its third year, and that we would eat Arab villages and worship Allah until death came to us. We resolved, by Allah, to command Abu Bakr (RA) to fight them.

(Al-Tarikh al-Kamil by Ibn al-Athir, vol. 2, p. 205)

The great historian and thinker of Islam, Hazrat Maulana Ali Mian Nadvi (ra), was heartbroken to see the misguidance of Muslims in the twentieth century. He would say in awe, "ردَّةٌ ولا أبا بكر لها" "Apostasy has once again raised its strong head, but alas for it." There is no courage like Abu Bakr (RA) in competition, no pride and honour like him; he has a permanent book on this subject. In fact, Hazrat was absolutely correct in saying that the same intellectual invasion prevalent during the time of Hazrat Abu Bakr Siddiqul (RA) persists today. The situation is, there was Hazrat Abu Bakr (RA) then, but today there is no Abu Bakr (RA), not even one-tenth of his age. May Allah help and protect him, Amen!

During the time of Hazrat Abu Bakr Siddiq (RA), thousands of companions sacrificed their lives to protect the finality of the Prophethood. Among those who rendered outstanding services to preserve the finality of the Prophethood in the twentieth century, Hazrat Maulana Syed Attaullah Shah Bukhari's (ra) name is at the top of the list, you say:
I am responsible for the blood of those who were martyred in the Khatam-e-Nabuwat movement, wherever they were, in the love of the Prophethood. I call Allah Almighty as my witness and say that I have inspired them with the spirit of martyrdom.
(Hazrat Attaullah Shah)

Due to the movement of Bukhari (Noorullah Marqada), there was an awakening among the Ummah for the finality of the Prophethood, and the Muslim Ummah was united in India. The field was thrown into action with full enthusiasm when some modern, educated people saw that many people were being martyred for this movement, so they sought to prove their point by separating themselves from it. We are not responsible for those who have been killed or are being killed, then Hazrat said in his speech. Those whom I want to save myself from their blood, I tell them that I will be responsible for their blood even on the Day of Judgment. There will be, because there is nothing greater than the completion of the Prophethood. Even Hazrat Abu Bakr Siddiq (RA) had seven hundred memorizers of the Quran, whose preservation is complete. They were martyred for the sake of prophethood (and the number of non-memorizers almost doubled).
(The beginning of the movement for the completion of the Prophethood, a list of the uprisings, according to the Daily Islam by Shoresh Kashmiri)

صداقت کے لئے گر جان جاتی ہے تو جانے دو
مصیبت پر مصیبت سر پہ آتی ہے تو آنے دو

Manazir Islam Maulana Lal Hussain Akhtar has written a very strange poem.

جلا دو پھونک دو سولی چڑھا دو خوب سن رکھو

صداقت چھٹ نہیں سکتی ہے جب تک جان باقی ہے

In short, during the Islamic era, whenever someone attacked the finality of the Prophethood, or made a remark, the Muslim caliphs and women led them to the point of committing crimes, hundreds of examples of which are preserved in the bosom of history, so come! The claimants of prophethood and the Siddiqui era were the only ones, and the protection of the end of the Prophethood was guaranteed.

Those who deny the finality of prophecy take a look at the worst consequences:

S. No	The number of names of those who deny the Khatam-e-Nabuwat	End	Year of end	Caliphate and government
1	Ayhla bin Ka'b, known as Aswad-un-Ansi	Killed	11 H	Abu Bakr (RA)
2	Masalamah bin Kabir, the liar	Killed	11 H	Abu Bakr (RA)
3	Mukhtar bin Abu Ubaid bin Masoud al-Thaqafi	Killed	67 H	Abdullah bin Zubair (RA)
4	Harith ibn Saeed al-Kizab	Killed	79 H	Abdul Malik bin Marwan
5	Mughirah ibn Saeed Ajli	Killed	119 H	Hasham bin Abdul Malik
6	Bayan Ibn Samaan	Killed	126 H	Walid bin Yazid
7	Ishaq Akhras	Killed		Abu Jafar Al-Mansoor
8	Sis Khorasani	Killed	150 H	Abu Jafar Al-Mansoor
9	Abu Issa ibn Ishaq Yaqub al-Isfahani	Killed		Abu Jafar Al-Mansoor
10	Hakeem Muqna Khorasani	Suicide	163 H	Khalifa Mahdi
11	Babak Ibn Abdullah Khurmi	Killed	223 H	Mutasim Billah
12	Ali bin Muhammad Abdur Rahim	Killed	270 H	Motamed Ala-Allah
13	Abu Saad Hassan bin Seeram	Killed	301 H	Motas'd Billah
14	Muhammad bin Ali Shamgani	Killed	322 H	Razi Billah

These were famous deniers of the finality of prophecy and claimants to prophethood, and whenever they rose to prominence in any Islamic era, our caliphs and princes put them to the sword, or they were forced to commit suicide, or they were willing to repent; that is why the People of the Book, since the death of the Holy Prophet (ﷺ), have been trying hard to prevent the Caliphate from being established or to collapse after its establishment. But after thirteen hundred years, they were forced to do so, to some extent, due to the weakness of the Muslims' faith and their lack of understanding of the Book and Sunnah. Success was achieved due to the Quran and Sunnah, but In-Sha-Allah (God willing), the Caliphate will be established once again.

وَمَا تَشَاؤُنَ إِلَّا أَنْ يَشَاءَ اللهُ وَاللهُ مُتِمُّ نُورِهِ ولو كَرِهَ الكَافِرُونَ.

You cannot will anything except what Allah wills. And Allah will perfect His light, even if the disbelievers dislike it.

It is also worth noting that the denial of the finality of Prophethood was repeated during the period of weakness leading up to the fall of the Caliphate. The rebellion rose, and in the early nineteenth century, Bab-ullah, then Bahaullah, and in the late nineteenth century, Mirza Ghulam Ahmad Qadiani claimed prophethood; in fact, all the claimants to prophethood and Mahdism who have emerged in the last two hundred years have is multiplied by twelve hundred years; as if this is an organized conspiracy of the enemy to eradicate the finality of prophethood. They want to, but God willing, they will not succeed in this until the Day of Judgment.

Jihad with the sword after jihad with the pen against those who deny the finality of the prophethood

As was explained above with historical reference, whenever anyone attacked the finality of the Prophethood during the Islamic era, was he condemned to hell? But when the colonial powers prevailed over the Islamic world and such tribulations, when the captivity was over, the scholars took pen and paper and rushed into the battlefield, and, Alhamdulillah (praise be to Allah), they vigorously defended the finality of the Prophethood. During the British era, in the courts and through books, only Ghulam Ahmad Qadiani was able to refute the accursed, with an estimated 100,000 pages written in Urdu, and the World Council for the Protection of the Finality of the Prophet was established to hold Qadianism accountable.

Three hundred and eighty scholars, including one hundred and forty-seven books and treatises, totalling thirty-four thousand six hundred and sixty-two pages, consisting of six volumes, have been printed. If the eight volumes of Muhasebah Qadianiat are included, the number of pages will exceed forty thousand. These are pages from a collection that give you an idea of how important this issue is. Let me know briefly, and I will shed light on it.

Even a street dog is better than us if we cannot protect ourselves from the finality of the Prophethood.

You can appreciate how important it is to preserve the finality of Prophethood by reading this book by Khatam-ul-Muhadeseen, Allama Anwar Shah Kashmiri, Quds Surah.

On the day of the event, August 26, 1932, it was Friday, and he was supposed to offer Friday prayers at the Sadiq Masjid in Bahawalpur. There was no place to sit inside the Masjid; the surrounding streets were full of worshippers. After the prayer, he began his speech by saying:

I was suffering from hemorrhoids, and at the same time, I was unable to get a job. Suddenly, I received a letter from Sheikh-ul-Jamiah Sahib, in which he wrote to come to Bahawalpur and give evidence in the case. I thought that I had no means of escape; perhaps this very thing would become the means of salvation that I had found in the Prophet Muhammad (ﷺ).

I have come here as a supporter of the religion of Islam. Hearing this, the crowd became restless. One of your disciples, Maulana Abdul Hanan Hazarvi (ra), stood up, groaning and crying, and said to the crowd, "If Hazrat is not sure of his salvation, then what will happen in this world?" Whose forgiveness can be expected? Apart from this, some other lofty words were uttered in praise and esteem of the Prophet. After sitting down, he addressed the gathering and said:

He exaggerated our praise; even though it became clear to us that even a street dog is better than us if we could not protect the finality of the Prophethood. (Kamalat Anwari)

Now you can imagine that such a great hadith scholar and jurist is saying this, about whom Maulana Ata Allah Shah Bukhari (Quds Sarra) used to say that Anwar Shah Kashmiri (ra) is a disassociated member of the group of Sahaba.

He himself said this after seeing their morals, knowledge, piety, religious zeal, and devotion.

Exercise Lesson No. 6

Question No. 1

Write short answers to the questions given below.

1. What did Hazrat Abu Hurairah (RA) say about Hazrat Abu Bakr Siddique (RA)?
   ……

   ……

2. What did Hazrat Maulana Ali Mian Nadvi (ra) do after seeing the Muslims of the twentieth century?
   ……

   ……

3. Which claimants to prophethood did Hazrat Abu Bakr Siddiq (RA) kill and when?
   ……

   ……

4. How much work has the World Council for the Protection of the Prophethood done in the name of accountability of Qadianism?
   ……

   ……

5. Who said this phrase, "Even a street dog is better than us if we cannot protect the finality of the Prophethood?" On what occasion?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
On Habib Kabria, Ahmed Mustafa, Hazrat Muhammad Mujtaba (ﷺ)	Should be protected by the belief in the finality of the Prophethood.
Allah has made Hazrat Abu Bakr (RA)	The Exalted, to come here
By the grace of Allah, the Companions (RA) agreed on this	This chain of prophethood ended.
The religion of Prophet Hazrat Muhammad (ﷺ)	They were martyred for the sake of protecting the finality of the Prophethood.
Hazrat Abu Bakr Siddiq (RA) also had seven hundred memorizers of the Quran.	Strongly encouraged to fight against the adversaries.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. Then your presence will be evident in the resurrection and in the reckoning and in the reckoning …….

   Mercy, blessings, grace, kindness

2. Protecting the finality of prophethood is a most important duty and a claim to prophethood ……

   Zindiq, Apostate, Orientalist, Kafir

3. We (i.e. the group of companions) had decided that we would not fight with the adversaries ……..

   Zakat, Usher Khams (one-fifth of alms) Sadqah

4. If you kill for it, let it go……..

   Dignity, honesty, decency, companionship

5. So, the scholars took..... and jumped into the battlefield.

   Arrow, sword, pen and paper, turban and staff, horse and Mule

Fill in the blank for question number 4.

1. Even a street dog is better than us if we cannot protect ……it.

2. The caliphs and women brought them to the point of punishment……..

3. During the reign of Hazrat Abu Bakr Siddiq (RA), thousands ……. sacrificed their lives to protect the finality of the Prophethood.

4. In a shorter period of time …….. than you can imagine, either the claimants to prophethood reach their end,

5. The Bassat of the Holy Prophet (ﷺ) is a revolutionary event.

Question No. 5:

Who was killed by whom because of the claim of prophethood?

1. Harith Ibn Saeed is a liar

Hazrat Abu Bakr Siddiq (RA) Abdul Malik ibn Marwan Abu Ja'far Mansur

2. Abu Saad Hassan bin Seeram (the lair)

Caliph Al-Mu'tazid Billah, Caliph Al-Mu'tasim Billah, Caliph Abu Ja'far Mansur

Lesson No. 7

The appearance of Imam Mahdi (peace be upon him)

A brief introduction to Imam Mahdi (as)

What the Holy Prophet (ﷺ) said about Hazrat Mahdi (may Allah be pleased with him) and on which the people of truth agree. The gist of it is that he will be from the lineage of Hazrat Fatima Zahra (RA) and will be the noble Syed of the *Najeeb-al-Tarfain*. His name is Muhammad, and his father's name will be Abdullah. He will not be a prophet, nor will revelation be revealed to him, nor will he claim prophethood.

There will be bloody wars with the infidels. During their time, the Dajjal will appear, and the Dajjal's army will surround them. They will go home under siege by the army of the Antichrist, right at the time of the Fajr prayer, Syedna Isa (peace be upon him) will descend from the sky to kill the Dajjal.

They will pray the Fajr prayer in the Imamate of Hazrat Mahdi (peace be upon him). After the prayer, they will turn to the Dajjal, the accursed one. He will run away, Jesus (peace be upon him) will pursue him and kill him at the "Gate of Ludd", the army of the Antichrist will be at his mercy. And every trace of Judaism and Christianity will be erased.

The Personality of Imam Mahdi (as) in the Light of Hadiths

عن أبي سعيد الخدري مرفوعاً لا تقوم الساعة حتى تملا الارض ظلماً وجورا وعدوانا

ثم يخرج من اهل بيتي من يملاها قسطاً وعدلا (المستدرك ج 4 ص (557)

Hazrat Abu Saeed Al-Khudri (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: The Hour will not come until the earth is free from injustice. And it will be filled with injustice. Later, a person (the Mahdi) will be born from my Ahle-Bayt who will rule the earth with justice and fairness.

عن عبد الله ابن مسعود قال قال رسول الله ﷺ لا تذهب الدنيا حتى يملك العرب

رجل من اهل بيتى يواطى اسمه اسمى (ترمذى شريف)

On the authority of Abdullah ibn Mas'ud (RA), who said: The Messenger of Allah (ﷺ) said: "The world will not end until a man from my family rules the Arabs. His name will be the same as mine." (Tirmidhi Sharif)

وكنيته ابو عبد الله و في الشفاء للقاضي عياض رحمه الله ان كنيته ابو القاسم

His kunya (patronymic) is Abu Abdullah. In Al-Shifa' by Qadi Iyad (ra), it is stated that his Kuneat is Abu al-Qasim. (Al-Sha'i'ah, p. 193)

ولقبه المهدى لان الله هداه للحق والجابر لانه يجبر قلوب امة محمد ﷺ اولانه

يجبر اى يقهر الجبارين ويقصمهم (الشاعة ص (۱۹۳)

His title is Al-Mahdi because Allah guided him to the truth, and Al-Jabir because he mends the hearts of the nation of Muhammad (ﷺ), or because he subdues the tyrants and breaks them. (Al-Shari'ah, p. 193)

عن ام سلمة رضى الله عنها قالت سمعت رسول الله ﷺ يقول المهدى من عترتي من

ولد فاطمه رضى الله عنه (ابوداود شريف ج ۲ ص ۵۸۸)

On the authority of Umm Salamah (may Allah be pleased with her), who said: I heard the Messenger of Allah (ﷺ) say: "The Mahdi is from my progeny, from the descendants of Fatimah (may Allah be pleased with her)." (Abu Dawud Sharif, vol. 2, p. 588)

Situations before and after the appearance of Imam Mahdi (as)

The appearance of Hazrat Mahdi (peace be upon him) will take place when the world is filled with injustice and oppression. He will be filled with justice and fairness. The trials will have significantly increased before the appearance of Hazrat Mahdi (peace be upon him). He will end the trials and tribulations, and in his time, there will be the same colour of love and affection among people as there was during the time of the companions. And all Muslims will live among themselves as brothers. Hazrat Mahdi (peace be upon him) will rule the entire world. And he will be the ruler of the whole world, whose term will be between seven and nine years. Hazrat Imam Mahdi's sign for identification will also be that an army will be sent to fight them. When that army reaches Makkah and Medina, if it goes between, this entire army will be sunk into the ground. The army will be sunk into the ground at the place of Bayda. Both Imam Muslim (ra) and Imam Ibn Majah (ra) have narrated the narrations of the Prophet Muhammad (ﷺ). See for reference.
(Muslim Sharif Hadith No. 17240 to 7244, Ibn Majah)

Sufiyani and his army describe that Hazrat Abu Sufyan (RA) will be a Umayyad, Islam and Muslims will face severe hardships from this time, and Muslims in general, scholars and nobles will be massacred, but this tribulation will not last long because Hazrat Imam Mahdi will have already appeared, whose sign will be that Sufiyani will set out with the intention of demolishing the House of Allah, but when he and his army reach a place called Bayda, which is reaches between the two Harams, the entire military will be sunk into the ground, in this regard.

Hazrat Maulana Muhammad Idrees Kandhalvi (ra) writes: The sinking of this army into the ground will be a sign of the Sufiyani tribulation, and the emergence of Sufiyani will be the beginning of the Imam's. It will be a sign of the Mahdi's appearance, and many hadiths on this subject are interpreted spiritually. (Al-Taaliq al-Subih, vol. 6, page 20)

And out of this entire army, only one person will survive, who will come and tell the people that the military has sunk into the ground. Therefore, Hazrat Kandhalvi (ra) writes: Only one informer will remain alive among these people. (Reference above)

Not only will Sufiyani emerge before the appearance of Imam Mahdi, but many others will emerge as well. So, some people will leave Egypt, some from the west, and some from the Arabian Peninsula, as if the whole world were at that time to wipe out the Muslims from the face of the earth. Infidelity will fight against the Muslims with all its might and will spread its wings from all sides. Preparations will begin for an attack on the Kaaba, the

center of the world and Islam, and shortly thereafter, the Imam Mahdi will appear. During the time of Hazrat Imam Mahdi, most Jews will become Muslims because Imam Mahdi will find the Ark of the Covenant, associated with great Jewish beliefs, and they will convert after seeing the coffin containing Hazrat Imam Mahdi (al-Isha'a, page 199).

The appearance of several banners from the west, and the leader of this army will be a man from the Kanda tribe, such as Naeem bin Hammad (ra) has narrated.

Translation: The sign of the appearance of Imam Mahdi is a few flags that come from the west. And their leader will be a lame man from the Kanda tribe. (Kitab al-Fitan, page 230)

The confirmation and support of Hazrat Imam Mahdi, the honour and dignity of the Muslim Ummah, and his acceptance before Allah are the most important things. The primary evidence will be the prayer that Jesus (peace be upon him) will offer following Imam Mahdi (peace be upon him). (Bukhari Sharif 3449, Muslim 392)

But this will not affect the position and prophethood of Jesus (peace be upon him), and it will be like the Prophet (peace be upon him) prayed in the presence of Hazrat Abu Bakr Siddique (RA) and Hazrat Abdur Rahman bin Auf (RA).

Allama Suyuti (ra) has narrated in Al-Hawi-Lil-Fatawah from Hazrat Hudhayfah (RA) that the Prophet (ﷺ) said: If the worldly there will be only one day left before the deadline expires, and even then, Allah will send a man who resembles me in name and character. And his surname will be Abu Abdullah. (Al-Hawi, Vol. 2, Page 76)

In this regard, it is narrated from Hazrat Abdullah bin Masood (RA) that the Prophet (ﷺ) said: The people from the east will come with black flags, and they will demand wealth. If people do not give them wealth, they will fight and prevail over them. Now, if they want to fulfill their demand, they will not accept it until they hand over this wealth to a member of my household who will administer the land in the same way, with justice and equity. He will fill it as the people filled it with oppression before, so whoever of you finds him, let him come to him. Even if we have to walk on snow. (Al-Isha’a, page 200)

One sign of the Mahdi's appearance is the rapid passage of time, apparently due to a lack of blessings.

This is a translation of a narration from Tirmidhi Sharif. The Hour will not come until the time is near. May the year be equal to the month, the month to the week, the week to the day, the day to the hour, and the hour to the fire. While explaining the hadith, Mulla Ali Qari (ra) quoted this saying of Imam Khattab (ra):

This will happen during the time of Imam Mahdi, Prophet Jesus (AS), or both. I say that the last statement is more obvious. Because this matter will occur at the time of the emergence of the Antichrist, and the emergence of the Antichrist will occur during the time of these two great men.

The blessings of the caliphate of the Mahdi (peace be upon him)

The caliphate of Hazrat Imam Mahdi (as) will be established after the end of the fighting against the infidels and other tribulations. During the era of the Caliphate, the Ummah will be blessed with such abundance and prosperity that it has never experienced before. Prosperity would not have been achieved. See some hadiths regarding the blessings of the Caliphate of the Mahdi (peace be upon him):

The Messenger of Allah (ﷺ) said, "There will be a Mahdi (may Allah be pleased with him) among my Ummah who will be a Caliph for at least seven or nine years."

During his time, my nation will be blessed with such abundance that there is no precedent for it. The earth will throw up all its produce and leave nothing behind, and at that time, the grain will be in the threshing floor. It would be like a pile of grains

There is a narration:

At the end of my Ummah, the Mahdi will be born. Allah will shower him with abundant rain, and the earth will be filled with His produce. They will bring out the produce and distribute the wealth equally among the people. During their time (the Caliphate), the Ummah will have a great abundance of cattle. (Al-Mustadrak, Vol. 4, p. 855)

He (ﷺ) said: The Mahdi (peace be upon him) will fill the earth with justice and equity, just as he filled the world with injustice and oppression before him. It will be full of existence. (Majma' al-Zawaid, vol. 7, p. 713)

A comparative analysis of the signs of the Mahdi (peace be upon him) and Mirza Qadiani

Imam Mahdi (as) will be named after the Prophet (ﷺ), that is, Muhammad. In contrast, Mirza Qadiani's name is Mirza Ghulam Ahmad Qadiani. Your father's name will be after the father of the Holy Prophet (ﷺ) (i.e. Abdullah).

In contrast, Mirza Qadiani's father's name was Mirza Ghulam Murtaza. Hazrat Mahdi (as) will be from the descendants of Hazrat Fatima (RA). In comparison, Mirza Qadiani belonged to the Mughal dynasty.

Hazrat Imam Mahdi (peace be upon him) will have the surname, Abu Abdullah or Abul Qasim. Whereas Mirza Qadiani had no surname.

The appearance of Hazrat Mahdi (may Allah be pleased with him) will take place when the world is filled with injustice and oppression. He will be filled with justice and fairness.

Mirzai, tell us, was the earth filled with oppression and tyranny at the time of Mirza's claim to be the Mahdi? So did your Mahdi end oppression?

Did he end the existence of injustice and fill the entire world with justice and fairness? Rather, the progress that oppression and tyranny have made since the time of Mirza. There is no example in the last 13 centuries.

Hazrat Mahdi (peace be upon him) will rule the entire world, and he will be the ruler of the world as a whole for a period of between 7 and 9 years.

Did Mirza Qadiani ever rule for a single day?

Before the appearance of Hazrat Mahdi (peace be upon him), the trials will have significantly increased. He will end the trials. In the era of the Prophet Muhammad (ﷺ), there will be the same colour of love and affection among Muslims as there was during the time of the Companions, and all Muslims will be united. They will live like brothers.

How many trials were there during the time of the Mahdi among the Mirzais, and did they increase after Mirza Qadiani, or did they end? Is it over? Have Muslims become like brothers among themselves, or has hostility increased even among brothers?

Exercise Lesson No. 7

Question No. 1

Write short answers to the questions given below.

1. What is the name and lineage of Hazrat Mahdi?
   ……

   ……

2. When will Hazrat Mahdi come?
   ……

   ……

3. What is the description of Sufiyani and his army?
   ……

   ……

4. The appearance of Imam Mahdi (peace be upon him). How long will Hazrat Mahdi remain as Caliph, and what will the conditions of his caliphate be like?
   ……

   ……

5. What will the reign of Hazrat Mahdi be like?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
To kill the Dajjal at the exact time of the Fajr prayer.	And his nickname will be Abu Abdullah.
During the time of Hazrat Imam Mahdi,	Syedna Isa (AS) will descend from the sky.
Hazrat Mahdi (peace be upon him) will have the title of Caliph.	Nickname will be Abu Abdullah or Abu Al-Qasim.
Whoever resembles me in name and character.	It will be worldwide.
According to Hazrat Imam Mahdi.	Most of the Jews will become Muslims.

Question No. 3:
In the following answers, put a tick in front of the correct answer.

1. He will not be a prophet, nor will revelation be revealed to him, nor will he claim to be …….

   Prophecy Caliphate Wilayat Sahabi

2. The Caliphate of Hazrat …….. will be spread throughout the world.

   Umar bin Abdul Aziz (ra) Mahdi (as) Ali (RA) Jesus (AS)

3. When he and his army reach the place called …….. the Haram, which is between the two holy places, the entire Lashkar will be swallowed up by the earth.

   Harrah Beda Palestine Ludd

4. The reason for this will be that Imam Mahdi will find …….

   Sakina's coffin Stick Sheet Tourat

5. During his time (caliphate), there will be …….. abundance and greatness among the Ummah.

   Children Family Animals Women

Fill in the blank for question number 4.

1. Because he will protect the Ummah of Muhammad (ﷺ) from this work……..

2. During his time, there will be a massacre of Muslims in general and of the Muslims in particular…….....

3. The caliphate of Hazrat Imam Mahdi (as) will be established the Islamic State after the end of the fighting against …… and other tribulations.

4. While Mirza belonged to the …….. Qadiani family.

5. Did Mirza Qadiani even have a single day ……..……?

Question number 5:

Correct the order of the hadith.

And the earth shall bring forth her produce,

The Mahdi will be born at the end of my ummah.

And he will give wealth to people equally.

During his time (the caliphate), there will be an abundance of livestock and greatness among the Ummah.

Allah will shower abundant rain on it.

Lesson No. 8

What is the difference between Lahore and Qadiani Mirzais?

There are two groups of followers of Mirza Ghulam Ahmad Qadiani. One is Lahori and the other is Qadiani. Mirza Ghulam Ahmad Qadiani, and until the time of Nuruddin, they were one. On Nuruddin's death in March 1914, the Lahori group's Chief Guru, Muhammad Ali MA, and his followers believed that Muhammad Ali should be appointed as the leader of the Qadiani Jamaat. But Mirza Qadiani's family members and disciples have given young Mirza Mahmud the so-called title of Mirza Qadiani. He was placed on the Caliphate's throne. Muhammad Ali Lahori came to Lahore with his disciples. Since then, the Jamaat has become divided into two groups: Lahori and Qadiani. The world knows this fight is only about power. There was no difference in beliefs. This is because the Lahore group did not differ in beliefs until the time of Mirza Qadiani and Nooruddin.

He was only a follower of the Qadiani group. In fact, this Lahore group still considered Mirza Qadiani to be truthful in all his claims. Imam, messenger of Allah, Mujaddid, Mahdi, hidden Messiah, and Barozzi Prophet, etc. All the blasphemous claims of Mirza are part of their faith. We understand that Mirza Qadiani's beliefs are promoted and disseminated through the publication of his books. The Qadianis have propagated the Claim that the Lahoreites separated because they did not get power. So, the Lahoreites defended themselves. The power struggle for the Qadianis was disguised as a difference of faith. The Lahoreites said that they had three issues with the Qadianis:

1. The Qadiani group calls those who do not believe in Mirza as infidels. We do not call them infidels.
2. Qur'anic verse to Mirza Qadiani group: "مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ" We do not consider Mirza Qadiani as the authority of this verse.
3. The Qadiani group considers Mirza as a true prophet. We do not consider him a true prophet.

There were debates between them on this. The book "Mubahesa Rawalpindi" contains written debates between the two. The truth is published. The parties have given references to the books of Mirza Qadiani. This is a lie of Mirza Qadiani himself. The argument is that Mirza Qadiani's supplications are so tangled up like the entrails of a devil that Mirza's followers, the people themselves, have not been able to decide what Mirza

Qadiani's claims were. But this is a tug-of-war over power and selfishness. When two groups were formed. Mirza Mahmood was the chief of one group. Muhammad Ali Lahori was declared the chief of the other group. So, Mirza Mahmood was young, powerful, and wealthy. He committed such excesses that some of Mirza Qadiani's devoted disciples were shocked. They started touching their ears. Mirza Mahmud's sexual misconduct and the colourful and serious nature of stories have spread from Qadian to Lahore. So, the Lahore group wrote the history of Mahmudism, the Pope of Rabwah, the religious dictator of Rabwah, and of Mahmud's achievements. There are dozens of such books. Mirza Mahmud wrote a poem in response to the people of Lahore's misdeeds. Say, "Al-Aman Wal-Hafiz." See the excellent references below:

“Farooq” is the newspaper of a special disciple of Mr. Khalifa of Qadian.
Mr. Khalifa! His services have been appreciated many times. In view of this, they have initiated the expansion and publication. In terms of publishing vulgar writings and insulting, this newspaper has enjoyed a very high status in the Qadiani press. It is permissible to abuse the Lahore Jamaat and its leaders. The newspaper's most notable feature was publishing a few articles against us in its February 28, 1935, issue. They contain numerous abuses. Some of which are given below as examples:
(Pagham Sulh Newspaper, Lahore, dated 11/March 1935)

1. Lahori Ashab-e-Feel. 2. The people of the message have Jewish acrobats. 3. Sons of darkness and poisonous snake. 4. Lahori Ashab-ul-Ukhdood 5. Show of mischief and wickedness. 6. The series of enemies. In the raging fire, these message-based Lahore factions (عبادالد نیا وقود النار), Ibad-al-Dunya, became the new fuel. 7. Very mean and mean a person with a vile nature and a stupid person. 8. Companions of Ukhdood Payami. 9. Hypocrite and carry them below Beliefs. 10. Uncontrollable messengers. 11. Actions of the world and actions of wickedness. 12. Ungrateful, treacherous, and disloyal. 13. Cross bread snake's skull. 14. In your delusional poster, you have incited up to .... and provoked. 15. Immediately, you tore your clothes and tied his waist completely naked. 16. There was such an itch. 17. The vile and stupid actions. 18. The pigeon-like animal. 19. Ahmadiyya Building (Centre of the Lahori Jamaat) Fire-Flies. 20. Seventy-year-old guys. 21. Monopolist messengers of civilization and modesty (Lahoris). 22. Blessed messengers. 23. The mouth is like that of a slap. 24. A farmer selling potatoes, curry or garlic onions. 25. By lying and cheating and being a deceitful wet cat. 26. Garlic, Onion and Cabbage Salad price would be known. 27. The black mark of the curse of the hereafter was on the forehead. 28. If you are ashamed, let's go there and fill the

water, take it and dip it. 29. This is a bit of hypocrisy, malice, and scarcity. 30. Alibaba and Forty Thieves also have their own party, which has come out of the holes. 31. Well, someone should ask these messengers. 32. Simple messengers, ignorant enemies. 33. Messengers, take the intellect. 34. The most unreasonable and unknown suggestion is simple and stupid. 35. Simple-minded or gullible. 36. Message-rich person. 37. Stupid Building. 38. Devoid of wisdom and dignity. 39. Messengers (Lahori party) in their posters are filled with cunning and deception. 40. Who flatter, dirty, and kissers of feet. 41. Two fresh, dirty posters of the worthy message.

(Reproduced from the newspaper "Farooq" Qadian Payami No. dated 28 / February 1935)

The Lahore Mirzais were also not lacking in abusing the Qadianis. See:

The sermon of Maulvi Muhammad Ali Sahib (Lahori) on Friday, October 19, 1945, is before us. This sermon is also the routine, full of accusations and abuses against the Ahmadiyya Jamaat and Hazrat Ameer-ul Momineen. How far can we complain about Maulvi Sahib's abuse? His passion and anger never seem to cool down. They are tired of hearing about his abuses. But they do not tire of meting out abuse. Each sermon is more bitter than the last. It is insulting. Foul language and bad language have now become a habit of Mr. Maulvi Sahib. Anything insulting or defamatory is not acceptable. "And he can't do anything except mix in swearing."

(The article is from the following newspaper, Al-Fadl, Qadian, Vol. 23, No. 73, p. 4, dated November 22, 1945.)

But the barrage of abusive language is a habit of both parties. Sometimes one takes the lead, sometimes the other. In this art, the foundation of the Qadiani movement is laid in the books of Mirza Qadiani himself. Therefore, it is necessary to follow it. Mirza Mahmud has condemned the abuses of Muhammad Ali. Now, Muhammad Ali's complaint regarding Mirza Mahmud can also be seen:

Mr. Mian Mahmood Ahmed himself, in his Friday sermon at the mosque, spoke about the burning fire of hell. The worst nation in the world, and the sun is the skin on it. These words are so painful that the sun is sick just hearing them. "It's starting to feel like it."

(The Friday sermon of Maulvi Muhammad Ali Sahib Qadiani Ameer Jamaat (Mirzai) Lahore is given in the following newspaper, Message of Peace, Lahore, Vol. 22, No. 33, P. 7, dated 3/June 1934)

The Muslims considered this mutual controversy of both (Lahori and Qadiani) as two sides of the same coin. Two sides of one Guru. The moral decline of the disciples was attributed to Mirza Qadiani's spiritual training. Someone asked Ameer Shariat Maulana Syed Attaullah Shah Bukhari (ra) what the difference is between Lahoris and Qadianis. He replied, "Obviously, Curse on both, a pig is a pig, whether it is white or black. Disbelief is disbelief. Whether it is a Lahori or a Qadiani, the center of the Lahoris is in Lahore. After the formation of Pakistan, the Qadianis' center was in Chenab Nagar, and their center in London has now been renovated, including the Beheshti Tomb. All Islamic scholars have issued a fatwa declaring both groups as infidels. The National Assembly and Everyone, even the Supreme Court, considered both of them infidels and non-Muslims.

Why is the Lahore Group an infidel?

Anyone who claims prophethood after the Holy Prophet (ﷺ) is a complete infidel. Those who call themselves their Imam Mujaddid, those who Allah commands to accept the Mahdi, the Messiah, the shadowy prophet, are also infidels. Even those who consider the claimant to prophethood as Muslims. Instead, those who do not believe him an infidel are also infidels. This is why the scholars have stated it in their fatwas, the courts in their decisions, and the Assembly has also made a distinction in its law for the Lahore group, such as the Qadianis. Mirza Qadiani's blasphemy claims, which are also accepted as correct by the Lahore group. See:

The Lahore group believes Mirza Qadiani to be truthful in all his claims. Mirza Qadiani claims that:

1. The true God is the same God who sent His Messenger to Qadian.
   (Defa al-Ballas 11, Khazain p. 231, vol. 18)
2. We claim that we are prophets and messengers.
   (Badr 5/March 1908, Malfuzat p. 127, vol. 10)
3. One of the difficulties of my calling was my claim to be a prophet, a divine revelation, and the Promised Messiah.
   (Braheen Ahmadiyya Part 5, p. 55, margin of Khazain, p. 68, vol. 21)
4. I was the one who was chosen to receive the name of the Prophet.
   (Haqiqat Al-Wahi, p. 391, Khazain, p. 7, 40, vol. 22)
5. In this Ummah, thousands of saints have emerged due to the blessings of following the Holy Prophet (ﷺ), and one of them is Mirza. He who is both a Ummah and a Prophet. (The Truth of Revelation, p. 28, margin, Khazain, p. 30, vol. 22)
6. The signs of our being a prophet are the same as those mentioned in the night. I am not a new prophet. There have been many before. Prophets have passed away whom you consider trustworthy.
   (Al-Hikam 10/April 1908, Al-Malfuzat, p. 217, vol. 10)

   These references clearly state Mirza Qadiani's claim to prophethood, and the earlier prophets (Syedna Adam (AS) to the Holy Prophet (ﷺ) they claim to be prophets. Now a miracle is needed for a prophet. There has never been a prophet to whom Allah Almighty did not grant a miracle. When Mirza Qadiani claimed prophethood, a miracle was given to him. So, he himself writes about his miracles:

7. If I (Mirza) am not the owner of a miracle, then I am a liar.
   (Tuhfa-tul-Nadwa, p. 5, Khazain, p. 97, vol. 19)
8. "But I have more proof than that, that thousands of miracles have already been manifested." (From Tuhfa Al-Nadwa, p., Khazain, p. 100 v. 19)
9. And God Almighty is showing me signs so abundantly that if He had shown them in the time of Noah (AS), if they had gone, those people would not have drowned.
   (Tamatta Haqiqat Al-Wahi, p. 137, Khazain, p. 575, vol. 22)

   See, for a prophet, there should also be revelation and prophecy. Mirza Qadiani writes about this:

10. And the word of God has been revealed to me in such a way that if it were all written down, it would not be less than twenty articles.
    (The Truth of Revelation, p. 391, Khazain, p. 407, vol. 22)

These references provide conclusive evidence that Mirza Qadiani claimed prophethood, and this is settled.

دعوئی النبوۃ بعد نبینا الالام کفر بالاجماع (شرح فقہ اکبر ملا علی قاری ص۲۰۷ مصری)

He said: “Calling for prophethood after our most noble Prophet is blasphemy according to consensus (Explanation of the Fiqh of Akbar Mulla Ali Qari, p. 207, Egyptian).”

Anyone who claims prophethood after the days of the Holy Prophet (ﷺ) is a blatant infidel. These blasphemous claims by Mirza and the Lahore group are also believed to be correct. Therefore, like the Qadianis, the Lahoris are also infidels.

(More details in "Accountability" In Qadianiat, Vol. I, Maulana Lal Hussain Akhtar Payne's Turkism, Mirzaism and the gift of Qadianiyyat, Vol. II, the Battle of Lahore, and Qadian, the birthplace of Hazrat Ludhianvi Shaheed (ra).

Exercise Lesson No. 8

Question No. 1

Write short answers to the questions given below.

1. What are the two groups of Mirza Qadiani's Jamaat, and when were they formed?

   ……

   ……

2. How many issues do Lahoris disagree with Qadianis on?

   ……

   ……

3. Why is the Lahori group so popular?

   ……

   ……

4. What is the name of the newspaper of the Caliph of Qadian, and what was its specialty?

   ……

   ……

5. What did Mr. Mian Mahmood Ahmed say in his Friday sermon in the mosque?

   ……

   ……

Question number 2: Match the columns.

First column	Second column
He committed those excesses that.	Which are mentioned in Tourat
If I (Mirza) am not having a miracle,	Whether white or black
Mirza Qadiani's blasphemous claims	I am a liar.
Curse on both, pigs are pigs,	Some of Mirza Qadiani's disciples started touching their ears.
Also, those are the signs of our being prophets.	The Lahori group also accepts this as correct.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. The young Mirza Ahmad was placed on the …….. of the so-called Caliphate of Mirza Qadiani.

   Chair Cushion Seat Throne

2. His …… most significant characteristic is abusing the Lahori Jamaat and its leaders.
   Book Newspaper Magazines Journals

3. The blasphemous claims of …….. which even the Lahore group accepts as true.

Mian Mahmud Ahmad Mirza Qadiani Maulvi Muhammad Ali Mr. Khalifa Qadrian

4. But abusive language……. is a habit of both parties.

   Abundance disease Heavy Shower movement

5. The signs of our being a prophet are the same as those mentioned in ……..

   Psalms of David, Gospel, Torah, Quran.

Fill in the blank for question number 4.

1. Anyone who claims prophethood after the coming of the Holy Prophet (ﷺ) is …….. an infidel.

2. Everyone, including the National Assembly and the Supreme Court, considered Kafir to ……. be non-Muslim.

3. Now their center ……. has been renovated, including the Beheshti Tomb.

4. Because the Lahore group, up until the time of Mirza Qadiani and Nooruddin ……., was not only the Qadiani group.

5. But also, one group was the companions of Mirza Mahmood. The second chief of one group was declared ……. ……..

Question No. 5

Identify the following abuses and who gave them to whom:

1. O simple-minded or foolish, rich message ……. Lahori Qadiani

2. Showing flattery ……. Qadiani Lahore

3. The walking fire of hell …… Lahori Qadiani

4. A display of wickedness, naughtiness, and shamelessness. Qadiani, Lahori

5. By lying and deceiving and being a deceitful wet cat…. Lahori Qadiani

Lesson No. 9

Why are Qadianis infidels?

The Qadiani fitnah is the biggest apostasy fitnah in the history of Islam. The infidelity of the Qadianis has been discussed from the beginning. Until today, scholars and muftis from all over the world have held the same view, yet Qadiani shamelessness remains adamant. They are constantly trying to prove their beliefs about kufr as Islam. In this regard, sometimes they refer to the Quran and Hadith. They distort, sometimes they raise rational doubts about Islamic beliefs, and sometimes they are ignorant of Qadianism.

They present their outward actions to naive Muslims and say that they too recite the word of Islam, pray, study, build mosques, believe in the Quran and Hadith, and also do great charitable works, then why are we, infidels? Some Muslims, looking at their outward actions, begin to consider them a sect of Muslims, even though Qadianis differ from Muslims in many fundamental beliefs of Islam. Even Qadianis know this. That Mirza Qadiani, like Musaylima Kazab, has claimed prophethood, and Musaylima Kazab and all his followers have also rejected the word of Islam. They used to read; they believed in beliefs such as monotheism, prophethood, the existence of angels, the grave, the resurrection, and the call to prayer and mosques. They were like Muslims. They used to pray facing the Qiblah and even considered the Holy Prophet (ﷺ) as a prophet. But despite all this, due to his claim to prophethood, the team of companions unanimously condemned Musaylima as a liar and declared war against his followers as infidels and apostates. Twenty-seven thousand of Musaylima's soldiers were condemned to hell.

Similarly, even after the Caliphate, whenever an evil and unfortunate person claimed prophethood, he was denied the claim because the above consensus was declared an infidel and an apostate. In contrast, Mirza Qadiani claimed prophethood along with many other certainties. They have also denied the beliefs and, in addition, denied Allah Almighty, the knowledgeable prophets, the wise companions, and the pure and knowledgeable Ahle-Bayt. They have made such insults about the saints, the symbols of Islam, and the people of Islam that it makes your heart race. Because of these blasphemous beliefs and insulting statements of the Qadianis, the Muslim Ummah has been declaring the Qadianis as blasphemers. See the reasons for Qadianis' takfir in detail in this section.

The claim of prophethood and messengership

Prophethood was completed upon the death of the Holy Prophet (ﷺ). Any claim of prophethood after the death of the Holy Prophet (ﷺ) is open disbelief. Therefore, the Sharh Fiqh Akbar mentions this.

دعوی النبوۃ بعد نبینا کفر بالاجماع (شرح فقہ اکبر ص 202)

Claiming prophethood after our Prophet (ﷺ) is unanimously considered disbelief (Sharh Fiqh Akbar, p. 202).

And not only that, but after a while, someone calls themselves a prophet, and the literal meaning is that of a messenger.

من قال انا رسول اللہ او قال بالفارسیۃ من پیغمبرم یرید بہ من پیغام برم یکفر

Whoever says, "I am the Messenger of God," or says in Persian,
"پیغمبرم یرید بہ من پیغام برم یکفر" is an unbeliever.

And if someone says, "I am a messenger," or, in Persian, "I am a prophet," and the meaning is that he conveys a message, then he is still an infidel, or it will be done.

Mirza Qadiani has committed this blasphemy by openly claiming prophethood and leadership. Mirza, look at some of the statements on the claim of prophethood.

"Allah has sent me and has named me a prophet and has called me the Promised Messiah." Tatammah Haqiqa Al-Wahi, p. 68, Khazain, vol. 22, p. 503)

God is the God who sent His Messenger, this humble man, with guidance, the true religion, and civilized morals. Arbayen No. 3, p. 38, Khazain, vol. 17, p. 426)

The true God is the one who sent His Messenger to Qadian.
(Defa-al-Bila', p. 11, Khazain, vol. 18, p. 231)

A few passages have been quoted from the books of Mirza Qadiani in which Mirza Qadiani has explicitly claimed prophethood and the government. The claim of prophethood after the Last of the Prophets (ﷺ) is blasphemy; therefore, Mirza Qadiani and those who believe in him are blasphemers. Infidels are excluded from the sphere of Islam due to their committing kufr.

Blasphemies against Allah Almighty

The essence of Allah is One, without partners, unwavering faith like Allah with all His attributes. It is a condition for Islam, and even the slightest disrespect towards the essence of Allah Almighty is the worst disbelief. At the same time, Mirza Qadiani has spread myths about the holy being of Allah Almighty that reflect his evil inner nature.

See some references:

The Almighty is such a great being, with countless hands and countless feet. Every single limb is so numerous that it is beyond number and has infinite breadth and length, and like a leopard, there are also strings of this great being that cover the face of existence. They are spreading to all the edges of the world.
(Tauzih Maram p. 75, Khazain Vol. 3, p. 90)

In this passage, Mirza Qadiani has likened the essence of Allah Almighty to a leopard. While the Quran declares: لیس کمثلہ شیء(There is nothing like this Allah)

Can any intelligent person accept that, in this era, Allah listens but does not speak? Then this question will arise. "Why doesn't he speak? Has some disease afflicted the tongue of Allah?"
(Supplement to the Ahmadiyya Braheen, Part V, page 144, Khazain, Vol. 21, page 312)

How can man escape from the God who holds every particle in his hand? He says, "I am like thieves." I will come in secret.
(Tajaliat al-Ilahiyah, p. 2, Khazain, vol. 20, p. 396)

Denial of the Oneness of Allah:

Allah Almighty has mentioned the proofs of His Oneness in various places in the Holy Quran, not only in relation to all kinds of things. It has declared innocence but has instead firmly rejected those who have fabricated the belief in descendants' progeny besides God. Surah Ikhlas consists of the articles of monotheism, but what are Mirza Qadiani's views on the monotheism of God? See Mirza Qadiani, while claiming divinity, writes: I dreamed that I was God himself, and I became convinced that I was him.

(Aaina Kamalat Islam, also, Khazain, Vol. 5, p. 564)

Mirza Qadiani says, "A revelation was revealed to me, and Allah Almighty said to me,

(انتَ مِنّی بِمَنزِلَةِ أَوْلَادِی) 'O Mirza, you are from the abode of my children.'"
To me, they are like my children. (Tazkirah, 422, 4th edition)

(أَنتَ مِنّی بِمَنزِلَةِ وَلَدِی) O Mirza, you are like my son to me. (Tazkirah, Book IV, p. 526)

Comparing his son to God Almighty, he writes that God said to me: We give you the good news of a boy. With whom the truth will appear as if God will descend from the sky (Haqiqa-tul-Wahi, p. 95, Khazain, vol. 22, p. 99098).

Insulting the Holy Quran and Prophetic Hadiths

The meaning of the Holy Quran is:
The Holy Quran is the most superior, highest, most complete and last of the heavenly books, the protection of which is divinely ordained. But this holy book could not escape the hands of Mirza Qadiani. Mirza Qadiani not only distorted it here and there, but he has tried to prove their blasphemous beliefs with the Quran by using a spear, and has even called his words definitive as the Quran.

According to Qadiani belief, since Muhammad (ﷺ), the Messenger of Allah, has returned to Qadian in the form of a Mirza, the Quran was also revealed again to Mirza Qadiani in Qadian.

Mirza Qadiani's son writes:

We ask, where is the Holy Quran? If the Quran were there, what was the need for anyone to come, let alone find it? This is why the Quran has been removed from the world. Therefore, it became necessary to bring Muhammad, the Messenger of Allah, back into the world in a miraculous way. May the Holy Quran be revealed to you by being sent. (Kalma-tul-Fasel, p. 173)

A disciple of Mirza Qadiani writes in his praise, reciting verses:

پہلی بعثت میں محمد ہے تو اب احمد ہے مجھ پر پھر اترا ہے قرآن رسول قدنی

(Al-Fadl Qadian, Vol. 10, Issue No. 30, Page 3, Column No. 3, dated October 16, 1922)

Mirza Qadiani himself writes:

The Holy Quran is the Book of God and the words of my mouth.
(Tazkirah, P-99, 4th edition)

I believe in these revelations just as I believe in the Holy Quran and other books of God, and in the Just as I know the Holy Quran to be the word of God with certainty, so too does this word that has been revealed to me. It is true. I believe in the word of God.
(Khazain, Vol. 22, p. 220)

Insult of the hadiths of the Messenger of Allah (ﷺ):

Hadith refers to the sayings of the Prophet Muhammad (ﷺ), which were revealed by the One and Only God (ALLAH). After the Holy Quran, the Hadiths of the Prophet have the highest status, and belief in them is essential for becoming a Muslim. It is necessary, but what status does a person who holds such views about the Holy Quran have for the hadiths of the Prophet (ﷺ)? See the Mirzai beliefs about the Hadith of the Prophet (ﷺ)! According to the Qadiani belief,

If a hadith comes against the words of Mirza Qadiani, then the words of Mirza Qadiani will take precedence, and the hadith will be thrown away like this. Mirza Qadiani writes:

My claim (the Promised Messiah) is not based on Hadith, but on the Quran and the revelation that has been revealed to me. Yes, as a support, we also present those hadiths that are in accordance with the Holy Quran and do not contradict my revelation. And we throw away other hadiths like garbage. (Ijaz Ahmadi, p. 30, Khazain, vol. 19, p. 140)

Making his statement about accepting and reciting the Prophet's hadiths as a rule, he writes:

I have the choice to accept whatever pile of hadiths I want, having received knowledge from God, and to discard whatever pile I want. "I reject it after receiving knowledge from God." (Arbayen No. 3, p. 15, summarized from Khazain, vol. 7, p. 401, margin)

The Mirzais' newspaper, Akhbar-ul-Fadl, further explained the above-mentioned statements of Mirza Qadiani in these words:

The Holy Quran and the revelations of the Promised Messiah (the words of Mirza Qadiani) are both the words of God Almighty; yet there is a difference between them. It cannot be, therefore, the question of giving precedence to the Quran does not arise (i.e. both are equal in rank) from the Promised Messiah. The things we have heard are reliable according to the Hadith narration, because we did not listen to them from the mouth of the Holy Prophet (ﷺ).
(Akhbar-ul-Fadl Qadian, Vol. 2, No. 133, p. 6, columns 2, 3, dated 130 April 1915)

Claiming to be Muhammad (ﷺ), the Messenger of Allah

Mirza Qadiani did not make a general claim to prophethood, but instead claimed to be the second Muhammad because, according to Qadiani's belief, Muhammad, the Messenger of Allah, was destined to return to the world. The first time he came to Islam was in Makkah in the form of Muhammad bin Abdullah (ﷺ), and the second time in Qadian, Mirza Ghulam Ahmad Ibn Ghulam Murtaza came in the form of a Barozzi, that is, in the form of Mirza Qadiani. The Prophet Muhammad came. Spirituality, with all its perfections of prophethood, has reappeared—a few words on this abominable belief of Mirza Qadiani. See the phrases.

There are two missions of the Holy Prophet (ﷺ), or we can say that the Holy Prophet is reborn in the world in a Barozzi colour. The promise of His coming was fulfilled with the appearance of the Promised Messiah and Mahdi (Mirza Qadiani).
(Taifah Golarwiya, p. 94, Khazain Vol. 17, p. 249, margin)

Mirza Qadiani has expressed his dirty belief in this way:

And God bestowed upon me the grace of this noble Messenger and perfected him and made the pleasure and existence of this noble Prophet. He drew me towards him until my existence became his existence. So, he who entered my community is, in fact, my leader—he entered the companions of the best of the messengers. The person who distinguishes between Mustafa and me has not seen me and does not understand. (Khutba Ilhamiya, p. 171, Khazain, vol. 6, p. 258)

Mirza Bashir Ahmad, MA, the son of Mirza Qadiani, explains this belief and writes that in Qadian, Allah sent down Muhammad to fulfill His promise, which He had made in "The last of them will be overtaken by them (“آخرین منھم لما یلحقو بھم.) (Kalima-tul-Fasel p-105)

He writes further: He who does not recognize the mission of the Promised Messiah as the second mission of the Holy Prophet (ﷺ) has abandoned the Quran because the Quran is proclaiming that Muhammad, the Messenger of Allah, will come to the world once again. (Kalma tul-Fasel, p. 106)

This same theory has been expressed in the form of poems by Mirza Qadiani's special disciple, Qazi Akmal, which was published in the Qadiani newspaper.

اے میرے پیارے میری جان رسول قدنی　　تیرے صدقے تیرے قربان رسول قدنی
پہلی بعثت میں محمد ہے تو اب احمد ہے　　تجھ پر اترا قرآن رسول قدنی

(اخبار الفضل قادیان، ج ۱۰ش نمبر ۳۰، ج ا، کالم نمبر ۳، مؤرخہ ۱۶ اکتوبر ۱۹۲۲ء)

These are the phrases mentioned above: Mirza Qadiani's disbelief is as apparent as the midday sun.

The Prophet Muhammad (ﷺ) side by side:

According to the Qadiani belief, Mirza Qadiani has not only received the name of the Prophet, but also all the perfections of Muhammad. And thus, Mirza became a prominent figure in Qadiani literature. Here are some quotes from Qadiani books:

Mirza Qadiani's son writes:

The Promised Messiah (Mirza Qadiani) received prophethood when he attained all the perfections of Muhammad's prophethood... So, Zilli Prophethood did not set back the Promised Messiah's steps, but instead advanced them and extended them to such an extent that he stood side by side with the Holy Prophet. (Kalima-tul-Fasel, p. 113)

Mirza Qadiani's son writes:

By the grace of God, I have brought this matter to the point of proof (in the previous article) that the Promised Messiah is known by name. Is the existence of the Prophet of work, place, and arrival important? Or should we say that the Prophet, as in the fifth millennium (of the world), "He was sent, and so he has been sent at this time in the form of the Promised Messiah, with all his perfections."
(Kalma al-Fasel dated 128 October 1919)

Because of these same blasphemous beliefs, Mirza Qadiani interpreted the verses of the Holy Quran that were addressed to the Messenger of Allah.

Claimed that these verses were re-revealed in my honour. See some verses as examples.

ورفعنا لك ذكرك (تذکرہ مجموعہ وحی والہامات ص ۷۳۴)

And We have exalted your remembrance for you

وما ينطق عن الهوى ان هو الا وحي يوحى (تذکر طبع چہارم ص ۷۸)

And what is said from desire is nothing but a revelation

قل يا ايها الناس اني رسول الله اليكم جميعا (تذکر طبع چہارم ص ۳۵۲)

Say, O people, that I am the Messenger of God to all of you

وما ارسلتك الا رحمة اللعالمين (تذکر طبع چہارم ص (۸۷)

And I have not sent you as a mercy to the worlds

انا اعطينك الكوثر (تذکر طبع چہارم ص (۲۰۲)

I give you Al-Kawthar

The Qadiani descendants also claim that Mirza Qadiani is also worthy of blessings and peace like the Holy Prophet (ﷺ), and not only this, but Allah Almighty also sends blessings on Mirza Qadiani. See

صلی اللہ علیک و علی محمد (تذکرہ مجموعہ وحی و الہامات مرزا ص سے لے کے طبع چہارم)

According to Qadiani belief, the manners of the Prophet Muhammad (ﷺ) as described in the Holy Quran are the same as those of Mirza. It is necessary to perform it to show respect and honour to Qadianis. Bashir Ahmad, MA, son of Mirza Qadiani, narrated an incident. He writes:

Mirza Qadiani's special disciple, Maulvi Ahsan Amrohi, and Maulvi Abdul Karim had a dispute in the presence of the Promised Messiah. In which voices rose against each other and then became so loud that they started to leave, Mirza Sahib said,

"لا ترفعوا أصواتكم فوق صوت النبي" (سورہ حجرات)

Do not raise your voices above the voice of the Prophet (Surah Hujuraat)

Maulvi Abdul Karim immediately became silent, but Maulvi Ahsan Amrohi spoke softly.

He kept on murmuring. (Seerat al-Mahdi, narration no. 345, vol. 1, bas 314)

Self-superiority on the Holy Prophet (ﷺ) and his insults

Mirza Qadiani has also devoted his entire writings to the virtues of the Prophet (ﷺ). And Mirza Qadiani's bold, insulting words that have come out of his pen for Aqa Madani Rasool Karim (ﷺ) are a blatant declaration of his disbelief. Never in the history of Islam has any unfortunate person had the courage to do so as Mirza Qadiani and his descendants have done. Look at some of the statements.

The shadow of prophecy has not set back the steps of the Promised Messiah, but has advanced it. And it has advanced it so much that the Prophet Karim stood side by side with it. (Kalima Al-Fasel, p. 113)

Every person can indeed progress and attain greatness, even greater than Muhammad (ﷺ), the Messenger of Allah.
(Akhbar al-Fadl Qadian, Vol. 10, No. 5, p. 5, column no. 3, dated July 17, 1922)

Mirza Qadiani writes about the miracles of the Holy Prophet (ﷺ):

Three thousand miracles occurred during his lifetime.
(Tuhfa Goleriya, p. 40, Khazain, vol. 17, p. 153)

While describing the number of his miracles, he writes: The number of my miracles is more than one million. (Nusrat al-Haqq, p. 56, Khazain, vol. 21, p. 75)

Mirza Qadiani's special disciple, Qazi Akmal, wrote a poem in praise of Mirza Qadiani, which Mirza Qadiani not only praised but also liked, and had it published in his newspaper "Badar" and framed and hung in his guest room. These are the poem's couplets.

محمد پھر اتر آئے ہیں ہم میں اور آگے سے بڑھ کر ہے اپنی شان میں
محمد دیکھنے ہوں جس نے اکمل غلام احمد کو دیکھے قادیان میں

(روزنامہ بدر قادیان جدید، ۲، قدیم ج ۵ ش نمبر ۴۳ بس ۱۴، کالم نمبر ۱، مؤرخہ ۲۵ اکتوبر ۱۹۰۶ء)

The Prophet and his companions... used to eat cheese from the hands of Christians, even though it was known to contain "The pig gets fat."

(Mirza Qadiani's letter to Al-Fasel Qadian newspaper, Vol. 11, p. 66, p. 9, column 3, dated February 22, 1924)

He writes, insulting Rasool Allah's (ﷺ) place of residence:

God Almighty suggested a very dirty, narrow, and despicable place for the Prophet (ﷺ) to hide. It was a place of darkness and the impurity of earthworms."
(Tuhfa Goleriya, p. 69, Khazain, vol. 7, ass. 205, margin)

He insults Rasool Allah (ﷺ) by saying:

On such occasions, Muslims offer Miraj. Hazrat Aqdas (Mirza Qadiani) noted that the existence of Miraj was not a past event; it was a living reality. (Istighfar-ullah)
(Malfuzat Ahmadiya, vol. 9, p. 459)

Dear readers, I have brought before you a few passages from Mirzai's books, each letter of which is a shout-out to Mirza Qadiani, declaring the infidelity.

Dear readers! Here are some blasphemous passages from Mirza's books before you. Mirza Qadiani also has his own fatwa on the punishment for blasphemy. He writes that "the person who, if someone utters a word in the name of the Holy Prophet that is offensive to him, then what else is that Bastard?" (Al-Malfuzat p.283)

Now you have to decide whether Mirza Qadiani, his descendants and Qadianism are not limited to the above blasphemous statements. They believe in them, but also propagate them through foolish interpretations. Are they themselves followers of Mirza Qadiani's fatwas? Are they Bastard or not?

Self-superiority over the prophets and their contempt

According to Islamic belief, more or less one hundred twenty-five thousand prophets were sent to the world before the Prophet Muhammad (ﷺ). In Islam, it is essential to believe in all of them and to respect and honour them, and to belittle even the slightest bit of the honour of any prophet leads a person to the gulf of disbelief. It goes into the depths. But Mirza Qadiani not only claimed superiority over all the prophets but also claimed to be the greatest of all prophets. What were Mirza Qadiani's views on the sanctity and status of the prophets of Islam? The following is a quote:

It is well understood from the data. God Almighty has shown so many miracles to prove the truth of my miracles that very few prophets have demonstrated as many miracles. (Tatammah Haqiqa-tul-Wahi, p. 136, Khazain, vol. 22, p. 574)

"With my arrival, every prophet came to life, every messenger is hidden in my shirt."
(The Descent of the Messiah, p. 100 AD, Khazain, vol. 18, p. 378)

"The prophecy of four hundred prophets in the time of a king proved false."
(Azala Aubham, p. 629, Khazain Vol. 3, p. 439)

"God sent the Promised Messiah to this nation who is far greater in all his glory than this first Messiah (Jesus Christ)."
(Haqiqa-tul-Wahi, p. 148, Khazain, vol. 22, p. 152)

"The devil's word sometimes interferes with the revelation of prophets and messengers."
(Azala Aubham, p. 428, Khazain, vol. 3, p. 439)

No miracles were performed by Jesus (peace be upon him), and he cursed those who asked for them, calling them "bastards" and saying, "Children of Haram."
(Zamimah Anjam Atham, p. 6, Khazain, vol. 11, p. 290)

The reason why alcohol harmed the people of Europe so much was that Jesus (AS) drank alcohol. (Khazain, Vol. 11, p. 291)

The paternal and maternal grandmothers and great-grandmothers of Jesus (peace be upon him) were adulterers and of flawed character.
(Zamimah Anjam Atham, p. 6, Khazain, vol. 11, p. 291)

Denial of the birth without a father of the Prophet Jesus (AS) and the chastity of the Hazrat Mary (as):

Jesus (peace be upon him) is the excellent and glorious prophet. Just as the messenger of Allah's (ﷺ) prophetic life was full of miracles, so too is your birth a miracle, as he was born without a father, as mentioned in detail in Surah Maryam. At the same time, Mirza Qadiani has not only denied his illegitimate birth but also the very blasphemous manner of your birth. He has mocked him, and in the same way, he denies the chastity of his mother, Maryam Siddiqah (peace be upon her). Even the Jews who have been killed have ears pierced.

According to Qadiani belief, Hazrat Maryam (peace be upon her) had a relationship with a man named Yusuf Najjar, which resulted in Hazrat Maryam (peace be upon her) becoming pregnant with Jesus (peace be upon him). Then, to avoid disgrace, Hazrat Maryam (as) married Yusuf Najjar. Mirza Qadiani writes about the pre-marriage relationship between Hazrat Maryam (as) and Yusuf Najjar, that "There is strong evidence that the Hazrat Maryam (as) did not marry his relative Yusuf al-Najjar before and after this Israeli custom." (Ayam al-Solah p. 26, Khazain Vol. 14 p. 300)

When the six or seven months of pregnancy became apparent, the elders of the nation, while still in her pregnancy, married Maryam (peace be upon her) to Joseph the carpenter. They married, and after a couple of months, Maryam (peace be upon her) gave birth to a son named Isa (AS), or Jesus.
(Chashma Masihi, p. 26, Khazain, vol. 20, p. 356, 355)

Maryam is the one who forbade marriage for a period of time, then, at the insistence of the elders, she got married due to pregnancy.
(Noah's Ark, p. 16, margin, Khazain, vol. 19, p. 18)

According to the Qadiani belief, more children were born from the marriage between Hazrat Maryam (as) and Yusuf Najjar. Mirza Qadiani writes that: Jesus Christ (AS) had four brothers and two sisters, all of whom were real brothers and real sisters of Jesus, that is, all were children of Joseph and Mary. (Noah's Ark, p. 16, margin of Khazain, vol. 19, p. 18)

That Christ was humble in every way. He was born on a known path, which is full of filth and impurity, and suffered hunger for a long time. He continued to suffer from thirst, pain and illness. (Braheen Ahmadiyya Part IV, p. 369, margin, Khazain Vol. 1, p. 442, 441)

In a situation where thousands of insects are spontaneously born during rainy days, then Jesus' (peace be upon him) birth does not prove any greatness to him, but rather, being born without a father is a sign of being deprived of some power.
(Chashma Masihi, p. 27, Khazain, Vol. 20, Pg. 356)

Denial of the miracles of the knowledgeable prophets:

To prove the truthfulness of the Prophets, such matters would appear at their hands that could not have been brought about by human power. It is excluded. Such works are called miracles. The Quran mentions the miracles of many prophets. But Mirza Qadiani not only denied these miracles but also ridiculed some of them. See some Qadiani writings. Say, from whom Qadiani disbelief is evident.

In Surah Al-Baqarah, there is a story about a murder in which the victim was revived by hitting the corpse with the cow's hoof and found out the identity of his killer. It was given. It was only the threat of Moses (AS), and the knowledge was Mesmerism.
(Azala Aubam, pp. 749, 750, margin of Khazain, vol. 3, p. 504)

A man asked (Mirza Qadiani) what the Prophet said about the splitting of the moon (the two pieces of the moon). He said: In our opinion, it was a kind of eclipse.
(Akhbar Badr Qadian, Vol. 7, p. 19, 20, p. 5, column no. 3, dated May 24, 1908)

"The mention of the miracle of the four birds by Prophet Abraham (peace be upon him) in the Holy Quran was also an act of mesmerism."
(Azala Aubam, page 506, margin, Khazain, vol. 3, p. 253)

The miracle of Jesus Christ (AS), like the miracle of Solomon (AS), was purely intellectual.
(Azala Aubam, page 302, margin, Khazain, vol. 3, p. 254)

The miracles of Christ were rendered worthless by this pool, which was a holy wonder even before the birth of Christ. In which all kinds of sick people, including the paralytic, lepers, etc., would get well after taking a single dip.
(Azala Aubam, p. 321, margin, Khazain, vol. 3, p. 263)

Elsewhere, he writes: This same pond decided that if any miracle were to appear from you, it would not be yours but the pond's. "There was nothing in your hands except deceit and deceit." (Zamimah Anjam Atham, Khazain, Vol. 11, p. 291)

Insult of the Companions and the Ahle-Bayt:

Whoever insults with this boldness of Allah Almighty, the Holy Prophet (ﷺ), and the Prophets (peace be upon them), what will stop him from abusing Ahle Bayt to mind? A few words of Mirza Qadiani's about the companions and Ahl al-Bayt. Readers should decide whether those who hold such wrong and soul-destroying views have any connection with Islam.

Some ignorant companions who had no share in knowledge.
(Zamimah Braheen Ahmadiyya, Part 5, p. 120, Khazain, Vol. 21, p. 285)

Abu Hurairah (RA) was stupid and lacked good knowledge.
(Ijaz Ahmadi, p. 18, Khazain, vol. 19, p. 127)

I am the Mahdi about whom Ibn Sirin (ra) was asked whether he was on the level of Hazrat Abu Bakr (RA). He replied, "What, Abu Bakr (RA), he is better than some of the prophets?"
(Collection of Advertisements, Vol. 2, p. 278)

Leave the quarrel of the old caliphate, now take the new caliphate, there is a living Ali among you, you leave him and the dead (Hazrat) Ali (You are looking for him.)
(Malfuzat Vol. 1, p. 400, Malfuzat Vol. 2, 142)

"Hazrat Fatima (RA) placed my head on her thigh in a state of revelation and showed me that I was one of them." (Remedy for a mistake, p. 5, footnote, Khazain, vol. 18, p. 217)

You and yours are only beautiful. Do you deny it? So, it is a calamity for Islam that there is a fragrance of musk next to the smell of a heap of shit. (Zakir Hussain).
(Ijaz Ahmadi, p. 82, Khazain, vol. 19, p. 194)

"My journey is always in the balance, so (100) Hussain is always in my pocket."
Nazul Al-Masih p. 99 Khazain Vol. 18 p. 477)

Mirza Ahmad, son of Mirza Qadiani, writes:

Now the Syed, who is called Syed, will be invalidated; now the Syed will be the one who follows the Promised Messiah (Mirza Qadiani). I will enter, now the name of the old relationship will not come up. (Anwar-ul-Uloom, Vol. 8, p. 80)

Mirza Qadiani writes about his children: These five, which are of direct descent, are the five on which the people are built. (Dar Samin Urdu, p. 45)

Because of these beliefs, the Qadiani descendants of Mirza Qadiani named his wife Sani Muhammad, his daughter Syeda-tun-Nisa, and his son Qamar al-Anbiya and call their followers "Sahaba", their successors "Amir al-Mominin" and their family "Ahl al-Bayt".

Insult of Haramain Sharifain:

Among all the cities in the world, Makkah and Medina are the most excellent, and the reason for their excellence is the presence of the House of Allah in Makkah. While the Prophet's (ﷺ) shrine is in Medina, the sanctity of both is stated in the Quran and Hadith. But Mirza Qadiani and his descendants did not spare the sanctity of these holy cities. Some Qadianis are related to Qadian, Makkah and Medina. See the writings.

People also perform Hajj as a minor and optional pilgrimage, but in this place (Qadian), there is a greater reward than in the optional pilgrimage, and there is harm and danger in being heedless. (Aina Kamalat Islam, p. 352, Khazain, vol. 5, p. 352)

Declaring his city a sanctuary, he writes:
The land of Qadian is now sacred, a sacred land for the multitude of people.
(Dur Samin, p. 50)

Mirza Mahmud, the son of Mirza Qadiani, following in his father's footsteps, writes:
The Promised Messiah has placed great emphasis on this and has said that those who do not come here again and again will be dangerous to their faith. There is a danger, so whoever does not belong to Qadian will be cut off. Fear that none of you will be cut off. Then this fresh question: How long will milk last? After all, even mothers' milk dries up. The milk has dried up from the breasts of Makkah and Medina.
(Haqiqa-tul-Roya, p. 46, Anwar Al-Uloom, vol. 4, p. 136)

He further writes:
"I say that the Hajj to Makkah has been suspended and instead, coming to Qadian has the status of Hajj." (Al-Fadl Qadian, Vol. 20, No. 7, Column No. 2, dated December 11, 1932)

Describing the importance of the annual gathering of Qadian, he writes:
Today is the first day of the gathering, and our gathering is like Hajj. Allah Almighty ordained Hajj for the advancement of the believers. Now, the benefits intended from Hajj can be reaped only by attending the annual Jalsa in Qadian.
(The Blessings of the Caliphate, p. 5, Sermons of Mahmud, vol. 4, pp. 254)

In the Qadiani newspaper Al-Fadl, while praising the sanctity of the two holy places, he writes: I (Mirza Mahmud) do not agree with those who say that the Haramain cannot be attacked under any circumstances. Instead, there may also be an attack on Medina. (Summary from Al-Fadl Qadian, December 12, 1935)

The Qadiani newspaper Al-Fadl describes the grave of Mirza Qadiani as similar to the grave of the Holy Shrine of the Prophet and writes:
The full spectrum of the light of the Khadra Dome is falling on this White Dome (the shrine of Mirza Qadiani), and you are as if these blessings bless you. You can participate in the rituals that are specific to the shrine of the Messenger of Allah (peace and blessings of Allah be upon him).
(Al-Fadl Qadian, Vol. 10, No. 48, p. 6, column no. 3, dated December 18, 1922)

Proclamation of the prohibition of jihad

Jihad is an essential duty in Islam, as evidenced by 20 verses of the Holy Quran and the Prophet's hadiths. According to the hadiths, "Jihad will continue until the Day of Judgment." But Mirza Qadiani, to prolong the British rule, issued a fatwa forbidding jihad, and they have also used foul language against those who wage jihad. See some references from Mirzai's books on the prohibition of jihad.

Every person who pledges allegiance to me and believes in me as the Promised Messiah (on this day) must accept that this time. Jihad is absolutely forbidden in Islam.
(Collection of Advertisements, Vol. 3, p. 247)

It is a very good thing that the British government is being helped and that the idea of the evil problem of jihad is being taken seriously. It should be erased.
(Ijaz Ahmadi, p. 34, Khazain, vol. 19, p. 155)

Describing his services to the English government, he writes:

Most of my life has been spent in support of the British Empire, and I have forbidden jihad against the British Empire. So many books and advertisements have been written about obedience that, if those magazines and books were collected, fifty shelves could be filled with them. I have taken such books to all the countries of Arabia, Egypt, Syria, Kabul, and Rome. It has always been my endeavour that Muslims become genuine well-wishers of this empire and that the Mahdi should be a bloodthirsty and righteous person. The

baseless narrations of the murderous and the exciting issues of jihad that corrupt the hearts of fools may they disappear from the hearts.
(Taryaq al-Quloob, p. 15, Qatat al-Khazain, vol. 15, p. 155, 156)

I believe that as my followers increase, the number of believers in the issue of jihad will decrease. Accepting me as the Messiah and the Mahdi is to deny the issue of Jihad. (Collection of Advertisements, Vol. 3, p. 19 by: Mirza Ghulam Ahmad Qadiani)

Some foolish and ignorant people ask whether it is right to wage jihad against this government or not. So, remember that this question is not for them. It is very foolish, because how can one wage jihad against someone whose favours it is obligatory to be grateful for? I am telling the truth. I know that wishing ill will on a benefactor is the work of a wicked person.
(Shahadat-ul-Quran, p. 3, Khazain, vol. 6, p. 1380 by Mirza Qadiani)

Takfir of the entire Muslim Ummah

Due to these filthy and soul-destroying beliefs of the Qadianis, the entire Muslim Ummah has declared the Qadianis to be infidels. But it is surprising that the Qadianis, despite so many blasphemous beliefs, consider themselves Muslims, while the entire Muslim community is considered infidels. Because according to the Qadianis, the first condition for faith is to believe in the prophethood of Mirza Qadiani, and if a person believes in all Islamic beliefs and practices but denies the prophethood of Mirza Qadiani, then according to the Qadianis, he is not only an infidel, but rather, he is a confirmed infidel. See some passages from Qadiani books. Mirza Qadiani writes:

God Almighty has revealed to me that every person to whom my invitation has reached and who has not accepted me is a Muslim. (Tazkirah, p. 607, 4th edition)

"Those who opposed me have been named Christians, Jews, and polytheists."
(Nazul al-Masih, p. 2 margin, Khazain Vol. 18 p. 382)

In these revelations, it has been repeatedly stated about me that I am the messenger of God, the agent of God, the trustee of God, and the messenger of God. Believe in what he says, and his enemy is the people of Hell. (Anjam Atham, p. 62, Khazain, vol. 11, p. 62)

The Qadiani lineage has also followed suit. Mirza Mahmud, the son of Mirza Qadiani, writes:

It is our duty not to consider non-Ahmadis as Muslims.
(Anwar Khilafat, p. 90, Anwar Uloom, vol. 3, p. 148)

The result of this statement is that just as prayer, fasting, Hajj, etc. are obligatory and denying their obligatory nature is disbelief, similarly, the Mirzais. According to him, it is obligatory to consider all Muslims as infidels, and denying this obligation (the infidelity of the people of Islam) is also infidelity. More Writes:

All Muslims who did not join the pledge of allegiance to Hazrat Masih Maud (Mirza Qadiani), even if they had not even heard his name, are infidels and outside the circle of Islam. (Aina Sadaqat p. 35, Anwar-ul-Uloom vol. 6, pp. 110)

Mirza Bashir Ahmad, MA, the second son of Mirza Qadiani, explains the issue of disbelief and Islam by writing:

Anyone who believes in Moses but does not believe in Jesus, or believes in Jesus but does not believe in Muhammad (ﷺ), or believes in Muhammad (peace be upon him). Still, he does not believe in the Promised Messiah. He is not only an infidel, but a confirmed infidel and is outside the realm of Islam. (Kalma al-Fasel p. 110)

According to this statement by Mirza Bashir Qadiani, just as denying the Holy Prophet (ﷺ) or any other prophet is disbelief, similarly Mirza Qadiani's denial is also kufr, and this denial throws him outside the circle of Islam.

Qadiani Fraud:

The Qadiani people consider the entire Muslim Ummah to be infidels, which is perhaps supported by the aforementioned Qadiani statements. Still, some Qadianis, sometimes, to avoid opposition or to achieve personal gain, openly deceive naive Muslims and say:

We do not call you infidels. However, apart from the statements mentioned above, the Mirzais have also been following this practice for 100 years. It tells us that Qadianis consider us non-Muslims. Therefore, in Mirzai's books, Muslims are treated with all religious and economic aspects, and there is a teaching of complete boycott in social matters.

See some writings. Bashir Ahmad MA, son of Mirza Qadiani, writes:

The Promised Messiah (Mirza Qadiani) has permitted the same treatment towards non-Ahmadiyya that the Holy Prophet (ﷺ) did with the Christians.
(Kalima-tul-Fasel, p. 169)

He further writes:

There are two types of relationships, one religious and the other secular. The primary source of religious relationships is the gathering of worshippers, and the most important source of worldly relationships is kinship. So, both of these have been declared forbidden for us." (Kalima-tul-Fasel, 169)

Mirza Mahmud, the second son of Mirza Qadiani, writes:

The Promised Messiah (Mirza Qadiani) said: "Our difference to them (Muslims) is Allah, the Holy Prophet, the Quran, prayer, fasting, Hajj, and Zakat." We differ with them in everything. (Al-Fadl Qadian, Vol. 19, 13, 7th edition, column, 30th July 1931)

Mirza Qadiani writes: "It is forbidden for you, and it is absolutely forbidden, to pray behind an infidel and a lying apostate."
(Tazkirah, p. 18, 4th edition)

Mirza Mahmud writes about the funeral prayer of a Muslim:

Just as it is not right to lead the funeral prayers of non-Ahmadi (Muslims), similarly, it is not right to lead the funeral prayers of their children. Because they are like the funerals of Hindu children (summarized from Anwar Khilafat 93 Anwar Uloom Vol. 3, p. 150).

Due to these beliefs and ideologies, the first Foreign Minister of Pakistan, Zafarullah Khan Qadiani, did not lead the funeral prayers for the Quaid-e-Azam Muhammad Ali Jinnah. When asked why he did not lead the funeral prayer, he said: "You should consider me a Muslim minister of a pagan government or a pagan servant of a Muslim government." (Zamindar, Lahore, February 8, 1950)

Therefore, in Qadiani books, only as much relationship with Muslims is permitted as in Islam with non-Muslims. To which the Qadiani books and their 100-year-old practice bear witness.

Exercise Lesson No. 9

Question No. 1

Write short answers to the questions given below.

1. What outward actions do Qadianis display in front of naive Muslims?
   ……

   ……

2. What fatwa is included in Fatawah Alamgiri regarding those who claim to be prophets?
   ……

   ……

3. How has Mirza Qadiani denied the oneness of Allah Almighty?
   ……

   ……

4. What did Qazi Akmal write in Akhbar-ul-Fadl on October 16, 1922?
   ……

   ……

5. How has Mirza Qadiani insulted the Haramain?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
The miracle of Christ	Passed with the support and endorsement
I say that the Hajj to Makkah is suspended	Was only rational, like the miracle of Prophet Solomon (AS).
It is our duty	to pray behind an infidel and a lying apostate.
Most of my life has been spent in the British Empire	Coming to Qadian is like a pilgrimage to Makkah.
It is forbidden for you, and it is absolutely forbidden	that we do not consider non-Ahmadis as Muslims.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. The Prophet Muhammad (ﷺ) has been ..... done.

   Renewal □ Cancellation □ Recipe □ Completion □

2. God is the One who sent His Messenger, namely ……. with guidance, the religion of truth, and good morals. (Arbayen No. 3, p. 36, Khazain, vol. 17, p. 426)

   Bastard □ Antichrist □ Eunuch □ Humble □

3. It is a very good thing that the government ..... is being helped, and the idea of the evil problem of jihad is being taken to heart. It should be erased.
   (Ijaz Ahmad, p. 34 Khazain, vol. 19, p. 144)

   USA □ UK □ Germany □ Russia □

4. Those who opposed me have been named Christians, Jews, and .....
   (The Descent of Christ 4, footnote, Khazain, vol. 18, p. 382)
   Kafir □ Polytheist □ Apostate □ Hypocrite □

5. Which is borne out by Qadiani books and their ..... behaviour.

Millennium □ Hundred years □ Two hundred years old □ Five hundred years □

Fill in the blank for question number 4.

1. In which case, thousands of insects are spontaneously produced in the days of .....
2. With my arrival, every prophet came to life, every messenger is hidden in my ..... (The Descent of the Messiah, p. 100, Khazain, vol. 18, p. 478)
3. The number of my …….. is more than one million.
   (Nusrat-ul-Haq, p. 56, Khazain, vol. 21, p. 72)
4. The Holy Quran and the revelations of the Promised Messiah (the words of Mirza Qadiani) are both the words of .....
   (Akhbar al-Fadl Vol. 2 No. 133, p. 3, April 6, 1915)
5. I dreamed that I was myself..... and I became convinced that I was him.
   (Aina Kamalat Islam, p. 564, Khazain, vol. 5, p. 564)

Reason number 5:

Translate the text literally.

انا		قال		من	
قال		او		رسول الله	
پیغمبرم		من		بالفارسية	
من		به		يريد	
يكفر		برم		پیغام	

Lesson number 10

What is the difference between Qadiani infidels and other infidels?

People cry about being oppressed by Qadianism. Muslims are being oppressed politically, socially, and economically. The call for a boycott is called extremism. Even very religious people object that they too are human beings, they also eat and drink, sleep and wake up, laugh and smile. Today we boycott them, tomorrow they will be ours.

If we give them a hard time in the grocery store today, they will stop us tomorrow. Christians and Jews will stop us at the airport. They will send you back, they will also say, first become Christians, Jews, then come to our country.

This is simply propaganda and a well-thought-out conspiracy to destroy the love of the Prophet (ﷺ) from the minds of Muslims and to make them the slogan of emotionalism. The arrogant People are said to have a similarly soft attitude towards Islam. Linguistic, group, and religious issues arouse our pride. Our blood boils when someone abuses our parents. Give it to us, we are running to kill him. We are not tolerant of opposing sects; we are the Lord of the two worlds ﷺ. We talk about embracing the enemy. In fact, we have not understood the meaning of the position of Hazrat Muhammad Mustafa (ﷺ); otherwise, no one can embrace the enemy of the beloved to say brother?

Mirzai Qadiani prays the Kalima and performs other acts of worship as a Muslim, so please clear up this misconception.

This is the tactic of the Qadianis; they tell naive Muslims, "Look! We recite the Kalima like Muslims, we pray like Muslims." They also study in this way, observe fasts, and preach Islam. These are just things the clerics made up. We also believe that the Holy Prophet (peace and blessings of Allah be upon him) is the last prophet.

Definition of the End of Prophethood

The meaning of the last prophet or Khatam al-Nabiyen is that after him, the door of prophethood was closed, and no one was crowned with the crown of prophethood anymore. No new prophet will come after you (ﷺ) with a new law.

But the Qadianis believe that the future prophet will be created from your seal, and Allah Almighty will first choose the prophet. But now He has given this authority to the Holy Prophet. Should anyone ask Mirza Qadiani? Isn't it an insult to say that you are the chosen one (Mirzai Qadiani), (Nauzubillah).

That is why Attaullah Shah Bukhari (may Allah have mercy on him) used to say:

One side of the picture is that Mirza Qadiani had these weaknesses and flaws; his impressions were not balanced. There was no proportion in stature; there was a mortality of morals, a death of character. Lying was his style. Things were not right. He was not good at his word. He was a coward and a weakling. He was a religious fanatic. His speech and writing made me feel nauseated while reading. Still, I ask you, if there were no weakness in it, that statue would be beautiful and graceful, strong and proportioned, with breasts that would have been 45 inches wide, with a waist that even the CID wouldn't know about, he would have been brave, a man of the field, a sun of character, a family man. There would be a moon, there would be a Ferdowsi era in poetry, Abul Fazal and Faizi would fill its water, Khayyam would serve it, and Ghalib would his scholarship was poor, he would be the Shakespeare of English and the Abul Kalam of Urdu, then if he claimed to be a prophet, we did not consider him as a prophet?

I say that Khwaja Gharib Nawaz Ajmeri (ra), Sheikh Syed Abdul Qadir Jilani (ra), Imam Abu Hanifa (ra), Imam Bukhari (ra), Imam Malik (ra), Imam Shafi'i (ra), Ibn Taymiyyah (ra), Imam Ghazali (ra), or even Hassan Basri (ra) had claimed prophethood. Would we have accepted him as a prophet? Suppose Hazrat Ali (RA) had claimed that he was the one to whom the truth gave the sword, and had the daughter of the Prophet (ﷺ), Syedna Abu Bakr Siddiq (RA), Hazrat Umar Farooq (RA), and Syedna Usman Ghani (RA) had also claimed this. Would Imam Bukhari (ra) have considered them prophets? Absolutely not.

After the Holy Prophet (ﷺ), there is no human being in the universe who can be crowned with the throne of prophethood and the crown of Imamate and prophethood on his head. "He is the only one whose footsteps brought prophethood to the universe."

Now, it is crucial to understand that disbelief is of three types:

Absolute infidel:

This is the infidel who is an infidel outwardly and inwardly. He acknowledges himself as an infidel, calls himself a Christian, Jew, Parsi, Sikh, and Hindu. He calls Muslims as Muslims. That is, he is in relation to his own religion and in relation to the religion of Muslims. It is only done on the side. Business and transactions with them are permitted.

Hypocrite, infidel

A hypocrite is someone whose heart and tongue speak two different languages, reciting the word with their tongue but harbouring disbelief in their heart. It is not only futile but also foolish to expect goodwill and goodness from such people. These are worse than ordinary infidels. And for them is the promise that they will be in the lowest part of Hell.

Apostate and heretic infidel

An apostate is a disbeliever who turns away from Islam and enters into disbelief. It is commanded that he be given a period of three days. his problems will be removed; if he still does not accept, then Allah's earth will be cleansed of his existence. Go, but remember that this is the state's job only.

Now, let's come to the worst type of infidels, the heretics (زندیق).

The disbelief of a heretic is the worst because he presents his fabricated religion as Islam and rejects the true religion of Muslims. He speaks of disbelief, or understands it this way: he sells Zamzam water by labelling it as alcohol. However, selling alcohol is also bad. But the one who sells Zamzam water by labelling it as such and by cheating is worse. Maulana Yusuf Ludhianvi Shaheed (ra) gave an example of this. It is said that one person sells pork as pork, while another person sells pork as goat, even though it is forbidden to buy, sell, or cook pork, but there is a difference in the crime of both. One is selling by telling those

who want to buy it to take it, and telling those who don't not to. Take it while the other sells it by making the forbidden lawful.

This is precisely the difference between Christians, Jews and Qadianis. Due to this difference, dealings with other non-Muslims, business, and interactions are permitted. No such relationship is allowed with the Qadianis. Hence, the Holy Prophet (ﷺ) maintained relations with the Jews and Christians and even made treaties with them. Still, the false prophetic claimants, Aswad Ansi and He (ﷺ), forbade and declared unlawful relations with Musaylima the liar, and Hazrat Abu Bakr Siddiq (RA) led an army against Musaylima the liar and eliminated him.

Imam Ahmad and Imam Shafi'i (may Allah have mercy on them) also ruled that apostates should be given a chance if they repent. If it is incorrect, then kill them. At the same time, Imam Malik (may Allah have mercy on him) says that one should not accept the repentance of a heretic. I will do it, instead of him being given the death penalty, because accepting repentance is the power of Allah, we will carry out our punishment because anyone can repent out of fear of death, and say that he will not do such a thing in the future. According to Imam Ahmad ibn Hanbal and Imam Abu Hanifa (may Allah have mercy on them), a heretic is liable to be killed.

You are sitting at home. There is a knock on your door. You say to your son, "Son, come out." Look who's here. The son comes and speaks. My beloved father, Buta Singh, has come. Mohandas Singh has come. Sitting inside, you understood that my visitor was a Sikh.

If the son comes and says, "Abu! Ramdas has come, Prem Chandra has come," you sit inside and understand that my visitor is a Hindu.

Suppose the son mentions, "Father! Muhammad Hussain Qureshi has come; Ahmed Ali Abbasi has come." You understood that my visitor is a Muslim.

You wake up excited that a Muslim brother of mine has come to see you. When you go out, you are surprised to find a cursed Qadiani standing in front of you.

In the first three cases, you recognized the various infidels by their names. But when the Qadiani infidel came, he was deceived because his father had named himself after the Muslims.

You ask a Christian, "What is the name of your religion?" He will immediately say, "Christianity."

You ask a Hindu, "What is the name of your religion?" He will immediately say, "Hinduism."

You ask a Sikh, "What is the name of your religion?" He will immediately say, "Sikhism."

Ask a Qadiani infidel what the name of your religion is. He will immediately say "Islam."

No infidel in the world calls his religion Islam, while Qadianis are the only infidels in the world who call their disbelief Islam.

You ask a Christian, "What is the name of your book?" He will say, "The Gospel."

You ask a Hindu, "What is the name of your book?" He will say, "Vedas."

You ask a Sikh, "What is the name of your religious book?" He will answer, "Granth."

"If you ask a Qadiani infidel, what is the name of your religious book?" he will immediately say, "The Holy Quran."

In the first three cases, each infidel has given the names of his own religious books. But the cunning Qadiani infidel has taken over the Muslim book by naming it "the Holy Quran".

You ask a Christian, "What is the name of your place of worship?" He will say, "Church."

You ask a Hindu, "What is the name of your place of worship?" He will say, "Temple."

You ask a Sikh, "What is the name of your place of worship?" He will say, "Gurdwara."

You ask a Qadiani infidel, "What is the name of your place of worship?" He will immediately open his mouth and say, "Masjid."

In the first cases, all the infidels told the name of their respective places of worship. But when the Qadiani infidel came, he had the impure audacity to occupy a Masjid.

Hindus admit that they are Hindus, and we are Muslims; they consider themselves Hindus, and we are Muslims; there is no dispute between them and us. No!! We are Muslims. That non-Muslim Christian admits that he is a Christian, and we are Muslims. He calls himself a Christian, and we are Muslims. Yes, there is no dispute between them and us! We are Muslims; the same is the case with non-Muslim Sikhs, who call themselves Sikhs, and we are Muslims. There is, the clear and obvious fact is, we do not quarrel with them! We are Muslims, they are non-Muslims. The same applies to the Jews; they are killing us, thinking we are Muslims, we fight them, considering they are Jews, the identity is clear,

we are different from them in terms of identity. There is no dispute! Qadianis call themselves Muslims, and we are non-Muslims, so if we consider them Muslims, we should consider ourselves non-Muslims.

Muslims will have to admit that the identity is one, the claimants are two!! According to Ghulam Ahmed Qadiani!

Whoever believes in Moses (AS) but does not believe in Jesus (AS) is an infidel!

Whoever believes in Jesus (AS) but does not believe in Muhammad (ﷺ) is an infidel!

Whoever believes in Muhammad (ﷺ) but does not believe in Ghulam Ahmad is an infidel!

Before the creation of Pakistan, the Bahawalpur court had declared them non-Muslims!

The South African Supreme Court declared them non-Muslims and declared it illegal to bury their dead in Muslim cemeteries.

Our identity dispute with Qadianis will continue as long as they consider themselves a minority and continue to be a minority. They don't vote, and they don't field minority candidates. Every religion has a different name for its place of worship; that's ours. They cannot use names; in their word, Muhammad does not mean Muhammad (ﷺ) of Medina, but Ghulam Ahmad of Qadian, whom they previously called Muhammad. He is said to be more glorious than Muhammad (ﷺ), which is why when he was asked to make his own Kalima, he said that if the coming Muhammad is not Ahmad, then why do we need to create a new word? My name is Ahmad. In Surah As-Saff, the Quran is the word of Allah, and my words of mouth (imitation is not disbelief), so for this reason, their Kalma is prohibited!!

Remember how much confidence the Quaid-e-Azam had in Sir Zafarullah Khan that he made him the first Foreign Minister of the Islamic State, and how he converted Pakistani embassies into Qadiani missions, transforming the Ministry of Foreign Affairs into Qadiani missions. It was so full that even today, every third diplomat in the Ministry of Foreign Affairs is a Qadiani and every embassy has a secretary-level officer. There are Qadiani officers, principals and vice-principals in Pakistani schools abroad that are affiliated with embassies. A Qadiani was appointed as the principal section-in-charge. Zafarullah Khan did not perform the funeral prayer for Quaid-e-Azam, considering him a non-Muslim.

He said, "You may consider me a Muslim minister of a non-Muslim state or a non-Muslim minister of an Islamic state. The fact is that before declaring us infidels, the Qadianis made

us different, which allowed us to regain our lost identity. When permission was sought from the Qadiani Caliph to enable the funeral prayers of Muslim children, he gave permission. "Because they are ignorant and innocent," the Qadiani said, "Then also offer the funeral prayers for the children of Christians and Hindus." Do it because even the innocent and the ignorant are like that.

Dear readers! All the infidels of the world are snakes for Islam. Every snake is like that. Each snake has its own unique sound. This is a "Khapra" snake. It has not rustled. It does not make a sound. It is known when it stings and burns out the lamp of faith. All the infidels of the world sell everything in the name of poison. But the Qadiani infidels sell everything in the name of an antidote. The world's infidels sell alcohol in the name of wine, but the Qadiani infidel labels the bottle of alcohol as Zamzam water.

All the Kafirs of the world sell pork in the name of pork, but the Qadiani Kafirs do not sell pork meat in the name of goat meat. All the infidels of the world put up signs saying "bar" on their bars. But the Qadiani Kafir puts a mosque sign on the bar. The common Kafir is an enemy who attacks with a sword, but the Qadiani Kafir is an enemy who poisons the food. The common infidel wants to break down the door of the fortress of Islam and enter. But the Qadiani people enter the fort by digging a tunnel.

Practice Lesson No. 10

Question No. 1

Write short answers to the questions given below.

1. Define the finality of prophecy?

   ……

   ……..

2. How many types of disbelief are there?

   ……

   ……

3. Explain the ruling on Zindiq?

   ……

   ……

4. What is the place of worship of Christians, Hindus, and Sikhs called?

   ……

   ……..

5. Why did Zafarullah Khan not lead the funeral prayer for Quaid-e-Azam?

   ……

   ……..

Question number 2: Match the columns.

First column	Second column
His speech and writing are such that	He will immediately say Islam.
Qadiani people consider pork meat to be goat meat.	Start to get nauseated when I read.
You ask a Sikh, "What is the name of your place of worship?"	The Muslim minister should understand.
Ask a Qadiani infidel what the name of your religion is.	He will say Gurdwara.
You call me in the name of a non-Muslim state.	Sale under the name of

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. Sir Zafarullah Khan was made the first …….. minister of the Islamic state.

   Internal External Railway Finance

2. You ask a Qadiani infidel, "What is the name of your place of worship?" He will immediately open his mouth and say, "……

   Gurdwara Mosque Temple Granth

3. …… led an army against Musaylima the liar and eliminated him.

Hazrat Abu Bakr Siddiq (RA), Hazrat Umar (RA) Hazrat Usman (RA) Hazrat Ali (RA)

4. Mirza Qadiani had these weaknesses and flaws; he lacked balance……

   Footprints, Shoulders, Inscriptions Nostrils

5. If …….. recite the Kalima prayer and perform other acts of worship like Muslims, then clear up this misconception.

   Communist Mirzai Qadiani Jew, Christian, Hindu, Sikh

Fill in the blank for question number 4.

1. In fact, we have not understood the position of the Prophet (ﷺ); otherwise, how can one call someone an enemy ……. the beloved?

2. …… is called one whose heart and tongue have two different expressions.

3. Aswad Ansi was sent to Hell …… on the orders of the Prophet (ﷺ).

4. Whoever believes in Moses (AS) but does not believe in ……. is an infidel!

5. My name is ……. mentioned in Surah As-Saff, the Quran is the word of Allah and the words of my mouth.

(Copying is not disbelief)

Question No. 5:

Identify the correct word given in front of the sentences below?

1. Qadiani is a Kafir……?

   Hypocrite, Zindiq, Atheist

2. Vedas are the book of which group?

   Qadiani Sikh Hindu

3. What should be the identity of Qadianis?

   Infidel Minority. Qadiani

Lesson No. 11

A brief introduction and false claims of Mirza Ghulam Ahmad Qadiani

Family background:

I come from a family that is a staunch supporter of this government (UK). My father, Mirza Ghulam Murtaza, was a loyal and well-wisher in the eyes of the government, who had a seat in the Governor's Court and was mentioned by Mr. Griffin in his history as one of the nobles of Punjab. In 1857, he exceeded his authority to help the British government. That is, fifty cavalry and horses were delivered to the British government in aid of them at the very time of the rebellion. I regret that many of the gratuities that officials received for their services were lost, except for three. Copies of the gratuities that have been printed for a long time are listed in the margin. Then, after my father's death, my elder brother Mirza Ghulam Qadir was busy with government services. When he passed away, the corrupt took over the government of the English people. When the army was confronted, he fought on behalf of the British government. Then I was saddened by the death of my father and brother. He was a recluse, but for 17 years, he had used his pen to support and advance the English language. (Kitab Al-Baraiya 3 to 6, Khazain, Vol. 13, p. 6)

Name and lineage:

My name is Ghulam Ahmed, my father's name is Ghulam Murtaza, and my grandfather's name is Ata Muhammad. And my great-grandfather's name was Gul Muhammad, and, as mentioned, our nation is of the Mughal era, and my ancestors. "From the old documents that have survived to this day, it appears that they came to this country from Samarkand." (Kitab al-Baraiya, p. 134, margin of Khazain, p. 162, 163, vol. 13, similar to Seerat al-Mahdi, part 1, vol. 1, p. 105, narration no. 129, modern edition)

Date and place of birth:

Mirza Ghulam Ahmad Qadiani was born in the town of Qadian, Batala Tehsil, Gurdaspur District, Eastern Punjab, India.

His history. He explained this about his birth: "Now my personal biography is that I was born in 1839 or "It happened in 1840, during the last days of the Sikhs, and I was sixteen or seventeen years old in 1857."
(Kitab Al-Baraiya, p. 146, footnote, Khazain, p. 7, 13)

Elementary education:

Mirza Qadiani lived in Qadian and studied under several teachers, as described in his own words, below.

My childhood education was such that, when I was six or seven, a Persian teacher was assigned to me. A servant was hired. He taught me the Holy Quran and some Persian verses. The name of this elder was Fadl Elahi. When I was about ten years old, an Arab cleric named Fazal Ahmad was appointed to train me. I believe that since my education was an initial seed of the grace of God Almighty, those teachers, the first word of his name was Fazal. The aforementioned Maulvi Sahib, a pious and noble man, worked diligently. He continued to teach me, and I learned only some of his dogmas and grammar rules. Later, when I was seventeen or eighteen, I agreed to study with another Maulvi for a few years. His name was Gul Ali Shah. My father had hired a servant and appointed him to teach in Qadian, and I learned “Naho” from Maulvi Sahib. I have acquired the current sciences, such as logic and wisdom, to the extent God Almighty wills, and I have also acquired some medical books. "I studied with my father, and he was a very skilled physician in the art of medicine."
(Kitab al-Baraiya margin 148 to 150 - Khazain Vol. 13 pp. 179 to 181)

While Mirza Ghulam Ahmad Qadiani himself writes that "All the holy prophets were taught and taught by themselves without any teacher or teacher." By disciplining, He revealed the sign of His ancient grace.”
(Preface to Braheen Ahmadiyya, p. 7, Khazain, vol. 1, p. 16)

Job:

Mirza Ghulam Ahmad Qadiani's son writes:

"My mother told me that once, in his youth, the Promised Messiah visited your grandfather. When he went to receive his pension, Mirza Imamuddin followed you as well. When he retired, he chose to stay rather than come to Qadian; he took me outside and kept me wandering here and there, then kept coming back. Then, when he had finished the whole thing, He spent the money, left him and went somewhere else. The Promised Messiah did not return home because of this shame, and, since his grandfather wanted him to get a job, he worked for a short time at the Deputy Commissioner's court in Sialkot. He became a salaried employee.
(Seerat al-Mahdi, Part 1, pp. 38, 39, new edition, narration number 49, written by Sahibzada Bashir Ahmad Sahib Qadiani)
It should be noted that this pension amount was seven hundred rupees.
(Seerat al-Mahdi, vol. 1, p. 131, p. 118, narration no. 132, modern edition)

Mirza's Marriages:

Mirza Ghulam Ahmad Qadiani had three wives. The first wife, known as the mother of the Phaja, was named Harmat Bibi. He was married to her in 1852 or 1853. He married his second wife, Nusrat Jahan Begum. It happened in 1884. He also had another wife, with whom he said he was married in heaven, named Muhammadi Begum, but he could not remain married to her throughout his life. This will be discussed in detail later.

Children:

(1) Mirza Sultan Ahmad (2) Mirza Fazal Ahmad

Neither of them believed in Mirza. Mirza Fazal Ahmad died during Mirza Qadiani's lifetime, but Mirza did not perform his funeral.)
(Al-Fadl Newspaper Qadian, Vol. 31, No. 158, p. 3, Column 4, July 1943, p. 3)

While Mirza Sultan Ahmad was called disinherited, he had the following children from his second wife:

Boys: Mirza Mahmoud Ahmad - Mirza Shaukat Ahmad - Mirza Bashir Ahmad I - Mirza Sharif Ahmad - Mubarak Ahmad, Bashir Ahmad MA.

Girls: Mubaraka Begum - Ummat Al-Nasir - Ummat Al-Hafiz Begum - Ismat

Among them, Fazal Ahmad, Bashir I, Shaukat Ahmad, Mubarak Ahmad, Ismat, and Ummat al-Nasir died during Mirza's lifetime. While the remaining children (Sultan Ahmad, Mahmud Ahmad, Bashir Ahmad, Sharif Ahmad, Mubarak Begum, Ummat-e-Hafiz Begum) were Mirza Qadiani's, they remained alive even after death.
(See Nasab-e-Nama Mirza, Seerat-ul-Mahdi Part I, p. 104, narration (128))

The summary is that Mirza had eight sons and four daughters from his two wives. Four boys and two girls. The girls died during Mirza's lifetime, while the other two girls survived.

Mirza's claims:

Mirza made a series of claims, which are outlined below.

Inspired by God - Mujaddid - Promised Messiah - Mahdi, the Hidden (Zilli, Brozi Prophet) - Permanent Prophethood) –

A few references to these claims:

1. When the thirteenth century ended and the fourteenth century began to emerge, God revealed to me through inspiration: He said, "You are the 'Mujaddid' reformer of this century." (Kitab al-Baraiya margin 168, Khazain, vol. 13, p. 201)
2. I have come on a mission from God Almighty
   (Kitab al-Baraiya, p. 169, Khazain, vol. 13, p. 202)
3. انی فضلتك علی العالمین قل ارسلت الیکم جمیعا I have preferred you over all the worlds, so say, "I have been sent to you all." (Tazkirah P 125, Volume IV)
4. By the revelation and inspiration of Allah Almighty, I have claimed to be the promised one. (Collection of advertisements, p. 207)
5. جعلناک المسیح ابن مریم We made you the Messiah, son of Mary.
   (Azala Aubam p. 573, Khazain Vol. 3 p. 409, Tazkirah p. 186, 185, 4th edition)
6. "God gave me good news and said that he is the Promised Messiah and Mahdi Masood that people are waiting for."
   (Atmam al-hoja p. 3, Khazain Vol. 8 p. 275)

7. While I am the Prophet in the form of a Brozi and in the form of a brocade, all the perfections of Muhammad (ﷺ) with the prophethood of Muhammad are "My reflections are in the shadow, so who was the separate person who claimed prophethood separately?"
   (A Mistake p. 5, Ruhani Khazain Vol. 18 p. 212)

8. " انا انزلناہ قریبا من القادیان " We have sent it down near Qadian."

(Braheen Ahmad, p. 498, margin, Khazain, vol. 1, p. 593, note and p. 74, fourth edition)

9. The true God is the same God who sent His Messenger to Qadian
   (Defa- al-Bala', p. 11, Khazain, vol. 18, p. 231).

10. قل یا ایھا الناس انی رسول اللہ الیکم جمیعا ای مرسل من اللہ "O people! I am the Messenger of Allah to you all." I have come as a messenger of God Almighty.
    (Tazkirah p.53, fourth edition)

11. یس إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ Ya-Sin, you are God's messenger on the right path.
    (Haqiqat al-Wahi, p. 107, Khazain, vol. 22, p. 110, Tazkirah, p. 663, 4th edition)

12. The definition of Sharia is that which contains both command and prohibition, and both of these are also found in my revelation.
    (Summary text of Arbayen No. 4, p. 6, Khazain, p. 435, v. 17)

13. And I was told that your story is in the Quran and Hadith, and you are the proof of this verse. هُوَ الَّذِي أَرْسَلَ رَسُوْلَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
    He is the One who sent His Messenger with guidance and the religion of truth to reveal it to all religions. (Ijaz Ahmadi, Khazain, p. 113, vol. 19)

Some rational arguments for Mirza Qadiani being a liar:

Thus, countless arguments testify to the fact that Mirza is a liar, but only a few artificial arguments are presented against the false Mirza:

The Satanic Inspirations of Mirza Qadiani:

Mirza Qadiani writes: "There is one word of God and one act of God, and as long as God's act follows God's word, such inspiration would be called satanic if it did not bear witness, and by witness is meant such heavenly signs that are beyond the ordinary reach of human beings. "They are far more than circumstances."
(Tamatha Haqiqat al-Wahi, p. 140, Khazain, vol. 22, p. 578)

Keeping in mind the above writings of Mirza Qadiani, let us analyze only some of Mirza Qadiani's inspirations. For example: پٹی پٹی گئی (Tazkirah, p. 801, modern version)

Question: What is the action of God in this revelation? And what is the testimony of God? What benefit did Islam get from it? What benefit did the nation get? Did it benefit you?
For example: جے توں میرا ہور ہیں سب جگ تیرا ہو as long as you are mine, the whole world is yours (Tazkirah, p. 471, modern edition)

Question: What is the action of God in this revelation? And what is the testimony of God? What benefit did Islam get from it? What benefit did the nation get? Did it benefit you?
واللہ واللہ سدھا ہو یا اولا By Allah, may Allah be the first (Tazkirah, p. 746, modern edition)

Question: What is the action of God in this revelation? And what is the testimony of God? What benefit did Islam get from it? What benefit did the nation get? Did it benefit you?
ہن اسد الیکھا خدا نال جا پیا اے (Tazkirah, p. 709, modern edition)

Question: What is the action of God in this revelation? And what is the testimony of God? What benefit did Islam get from it? What benefit did the nation get?

ایلی ایلی لما سبقتنی (Tazkirah, p. 91, 101, modern edition)

Question: What is the action of God in this revelation? And what is the testimony of God? What benefit did Islam get from it? What benefit did the nation get?

عنمو ائیل (Tazkirah, p. 150, 4th edition)

Question: What is the action of God in this revelation? And what is the testimony of God? What benefit did Islam get from it? What benefit did the nation get?

ھو شعنا نعسا (Tazkirah, p. 102, 4th edition)

Question: What is the action of God in this revelation? And what is the testimony of God? What benefit did Islam get from it? What benefit did the nation get?

پریشن (Tazkirah, p. 115, 4th edition)

Question: What is the action of God in this revelation? And what is the testimony of God? What benefit did Islam get from it? What benefit did the nation get?

توپہ یا طوپہ (Tazkirah, p. 774)

Question: What is the action of God in this revelation? And what is the testimony of God? How did Islam benefit from it? What did the nation benefit from it?
So, it is clear that these inspirations cannot be from God, but instead from Mirza Sahib's God, i.e., Yalash.

2. The Prophet had no human teacher in religious sciences. In contrast, Mirza had many teachers, including Fazal Elahi, Fazal Ahmad, and Gul Ali Shah, who is particularly noteworthy, from whom he studied the Quran and other sciences. (Kitab al-Baraiya pp. 150, 149, Khazain pp. 180, 181 v. 13 margin)
3. "God's punishment will not descend upon a country or city where there is a prophet." ما كان ليعذبهم وانت فيهم

During Mirza's lifetime, a severe earthquake struck Qadian, and a plague-like disease swept through the city.
(Haqiqat al-Wahi, pp. 231, 232, Khazain, vol. 22, pp. 243, 244, summary)

4. The Prophet never breaks his promise. Whereas Mirza set such examples of breaking his promise that he became a great example of breaking his promise. For instance, he charged rupees for the fifty volumes of Braheen Ahmadiyya. He wrote it in only five volumes, saying that the first I intended to write fifty volumes, but now I've settled for just five because there's no difference between fifty and five.
5. The Prophet does not curse anyone. The Prophet (ﷺ) said, "I was not sent to curse, but I was sent as a caller."

"انی لم ابعث لعاناً ولکن بعثت داعیاً ورحمة اللهم اهد قومي فانهم لا یعلمون"

And the mercy of Allah, guide my people, for they do not know, while Mirza was a machine gun of curses, and he cursed many personalities. He has unleashed a barrage of curses with his cursed machine gun. For example, in his book Noor-ul-Haq, pp. 118-122, and Khazain In 158, Vol. 8, the word 'curse' appears 1,000 times. (This may be the Durood Hazara of the Mirzais)

6. Mirza says that Syedna Isa (peace be upon him) was 120 years old, and it is stated in Sitara Qaiserya, p. 10, Khazain, vol. 15, p. 124, that the age of the Holy Prophet (ﷺ) was 63 years. Now, under this law, Mirza Qadiani is almost half of your age, that is, he should have been half the age of the Prophet Muhammad (ﷺ), i.e. 32 years, but he was 69 years old.
7. Migration is also a Sunnah of the Prophets.
(Seerat al-Mahdi, 126, new edition, part 1, narration 135)

But Mirza never emigrated, but continued to write odes to the infidel, tyrannical British ruler of his time.

8. A prophet is illiterate; he does not know how to read or write. He does not write books; instead, they are revealed to him by God Almighty. Mirza Qadiani has been reading and writing; he has eighty-four works, which Qadianis are proud of in their ignorance. Yes, he is out of his wits.
9. A prophet is not a poet. While Mirza Qadiani has written hundreds of poems and has said, here is one of his poems as an example:

کرم خاکی ہوں مرے پیارے نہ آدم زاد ہوں

ہوں بشر کی جائے نفرت اور انسانوں کی عار

I am a mortal, my dear, not a human being. I am the object of human hatred and the disgrace of mankind.

(Dar Samin, p. 68, Brahin Ahmadiyya, Part V, p. 97, Khazain, p. 7, 12, v. 21)

10. A prophet never fails in his intention and promise because divine help is with him, but a Mirza is always with his hundreds of intentions and promises that were thwarted and failed.
    For example, according to Mirza, the intention to marry Mohammadi Begum and the divine promise of marriage in heaven are worth remembering.

"فاذا توفیٰ اللہ عزو وجل نبیاً قط حیث یقبض روحه الا دفن

حیث یقبض روحه."

"Whenever God Almighty takes the soul of a prophet, he is buried where his soul is taken".

(Kanz al-Umal, p. 119, v. 6)

"ما قبض اللہ تعالیٰ نبیاً الا في موضع الذي یجب ان یدفن فیه"

Allah Almighty did not take the soul of any prophet except in the place where he was to be buried. (Tirmidhi).

But the opposite happened to Mirza. He died of cholera in Lahore on Tuesday, May 26, 1908, and was then carried in a freight train. (in which donkeys, dogs, pigs, stones, coal, etc., are loaded and taken from one place to another) He was buried in Qadian. Finally, "the dust reached the place where the yeast was."

Practice Lesson No. 11

Question No. 1

Write short answers to the questions given below.

1. Explain the name of Mirza Qadiani's father and his job with the British?
   ……

   ……

2. Tell me the birthplace and date of birth of Mirza Qadiani?
   ……

   ……..

3. Describe the academic talent of Mirza Qadiani?
   ……

   ……..

4. Write any two claims of Mirza Qadiani?
   ……..

   ……..

5. Write any examples of Mirza Qadiani's broken promises?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
For seventeen years, the aid and support of the English government	I have claimed to be the promised model.
By the revelation and inspiration of Allah Almighty.	The people of Qadian were seized.
You are in Sialkot city.	I work with my pen.
And I was told that.	He was employed at a low salary in the Deputy Commissioner's court.
A deadly disease like plague	Has been reported in the Quran and Hadith.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. That's why the first word of these teachers' names was ……

   Karam Sharif Mohsin Fazal

2. The definition of Sharia is that which is found in ……

   Past and present, Indication and connection, Command and prohibition, News and stories.

3. The Prophet has no …… teacher in religious sciences.

   Human beings Jinn Angel Creature

4. The prophet does not …… do this to anyone.
   Taunt Curse Blame Evil eye.

5. Mirza never did.

   Piety Goodness, Migration, Victory

Fill in the blank for question number 4.

1. A prophet never ……. in his intention and promise.
2. The Prophet's age was almost half your age, that is …… years.
3. There is only a difference …….. between fifty and five.
4. I have come …… from God Almighty.
5. That they have come from ……... in this country.

Question Number 5:

Identify the correct or incorrect statement in the following sentences:

(a) Mirza Qadiani belonged to a family which was a staunch supporter of this government (Britain).

(b) He studied with his father, who was a very skilled lawyer in the art of medicine.

(c) Mirza Qadiani's two sons, (1) Mirza Sultan Ahmad, (2) Mirza Afzal Ahmad, had converted to the faith in Mirza?

Lesson number 12:

Problems between Mirzais and Muslims

(Part One)

1. The fulfillment of prophecy and the end of prophecy
2. The life and death of Jesus (peace be upon him).
3. Truthfulness and falsity of Mirza mean the character of Mirza.

Mirzai usually tries to discuss the first two topics, but the third topic is like a death sentence for him. It seems that, even when they are afraid of this topic, they sometimes say goodbye to the debate itself. They usually live in discussion about Jesus (AS) or the fulfillment of prophecy. But we must first force them to read the biography. Debate on Mirza because the honest discussion should be on the character of a claimant to the mission. If his character is spotless, then one should turn to other issues.

Every claimant first presents his biography to the people, just as the Holy Prophet (ﷺ) presented on Safa to the people of Makkah. He climbed a mountain and offered his forty years of life. It is in the Holy Quran.

فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۱۶﴾ (یونس: 16)

Verily, I have stayed amongst you a lifetime before this. Have you then no sense?" (16)

Therefore, we also want to first examine the life and character of Mirza Sahib in the light of his own writings. Let us see if he proves to be a pure, noble, honest, and truthful person through his writings; then all his claims will be accepted without any hesitation, and there will be no need to argue or waste time on other issues. And if he proves to be a liar in any one matter, then according to Mirza himself, none of his words will be credible. Therefore, Mirza Sahib himself writes that:

It is obvious that when someone is proven to be a liar in one matter, then he is no longer trustworthy on other issues. (Chashma Marifat vol. 2 p. 222, Khazain p. 231 c. 23)
Therefore, first, we look at the biography and character of Mirza Sahib.

We can say without any hesitation that no Mirzai has the courage to prove Mirza as a true and noble person through his own writings. We will go ahead and present a few arguments for his being a liar, but before this discussion, we present the writings of both of Mirza Sahib's successors in our support.

Reference number 1

When it is proven that a person is, in fact, a messenger from Allah and has been sent by Allah Almighty, then it becomes obligatory to believe in all his claims in general. …… In short, the real question is whether the person claiming the mission is, in fact, truthful. If his truthfulness is proven, then the truthfulness of all his claims is also proven; if not, going into detail about it is a waste of time.
(Dawat al-Amir, vol. 49, 150, Anwar al-Uloom, vol. 7, pp. 376, 377)

Reference number 2

Khaksar (Bashir Ahmad M.A.) states that Hazrat Khalifa-Awal (Hakim Nuruddin) says that a person came to me and said, Maulvi Sahib, can there be a prophet after the Holy Prophet (ﷺ)? I said no. He said, " What if someone claims prophethood? I said, then we will see whether he is truthful and righteous or not. If he is truthful, then we will accept his words. (Seerat-ul-Mahdi Part I, p. 88, new edition, no. 109)

These two references make it clear that the real debate should be about truth and falsehood. If he is a liar, then why is he a liar? There is no need to discuss the prayers, etc.

Now we will argue that there is no need to discuss the death and life of Christ.

Reference number 1

First of all, it should be noted that belief in the descent of Christ is not part of our faith or religion, but rather a prophecy among many that has little to do with the reality of Islam. There is no connection between this prophecy and Islam. Until that time, Islam was not flawed in any way, and when it was revealed, it did not make Islam perfect in any way.
(Azala Auham, p. 140, Khazain, p. 3, p. 171)

A few things became clear in this regard:

a. Belief in the coming of Christ is not part of our faith.
b. This issue is not one of the pillars of religion.
c. This is a prediction that has nothing to do with the reality of Islam.
d. Islam is not deficient by not explaining it, and it is not perfect by explaining it.

Reference number 2

Yesterday I heard a person say that there is no difference between this sect and other people except that its people believe in the death of Christ, and those people do not believe in the death of Christ. All other practical conditions, such as prayer, fasting, zakat, and hajj, are not valid. That is what it is, so it should be understood that it is not true that my coming into the world is only to remove the error of the life of Christ. If this were the only mistake among Muslims, there would have been no need for a special person to be sent to correct so many of them. A separate party would have been formed, and there would have been a big uproar. This mistake did not actually happen today, but I know it spread shortly after the death of the Holy Prophet (ﷺ), and many nobles, saints, and people of Allah shared the same idea. If there had been such an important matter, Allah Almighty would have resolved it at that time.
(Difference between Ahmadis and non-Ahmadi, p. 12, Khazain, vol. 20, p 464)

A few issues became clear in this regard.

1. The belief in the life of Jesus Christ (AS) spread shortly after the Prophet (ﷺ).
2. This was the belief of many nobles, saints, and people of Allah.
3. This is not an important matter that Allah Almighty has deemed necessary to resolve.

Reference number 3

And before the appearance of the Promised Messiah, if anyone from the Ummah even thought that Hazrat Isa (peace be upon him) would come to the world again, "So there is no sin on them, only an error of interpretation, which has been made even by the Israeli prophets in understanding some prophecies."
(Margin Haqiqat al-Wahi, p. 30, Khazain, vol. 22, p. 32)

The issues that have become clear in this regard are as follows.

a. There is no sin on the believer in the descent of Jesus (peace be upon him).
b. This is simply an error of ijtihad, and this type of error also occurred with the Israeli prophets.

Reference number 4

It is not our intention to argue and debate over the death and life of Jesus Christ, for this is a trivial matter. (Malfuzat Ahmadiya, vol. 2, p. 72, new)

From this reference, it became clear that:
The purpose of the Mirzais should not be to debate and argue about the death and life of Christ. This is a small thing. So, we say that when this issue is not part of our faith, when it is not one of the pillars of religion, when it has nothing to do with the reality of Islam, when it makes no difference in Islam whether it is stated or not. It would have been, when this issue had spread only after the time of Islam in the Holy Prophet (ﷺ), when this belief was of the elite, of the saints, of the people. It was from Allah, and when it is not a special matter, when Allah did not consider it necessary to resolve it, when it is required to keep his faith. There is no sin on the one who does this, when it is merely an error of ijtihad, when such errors continued to occur even among previous prophets, when you don't want to discuss it and when it's a trivial matter, there's no point in discussing the issue. There is no need or importance left, so we will first discuss the biography and character of Mirza, which is extremely important and necessary.

Mirza's lies:

Before telling lies, Mirza, these verses should be repeated repeatedly.

لعنة الله على الكاذبين،

May Allah curse the liars,

ومن اظلم ممن افترى على الله كذبا

And who is more unjust than one who invents a lie against Allah

اوقال أوحى الى ولم يوح اليه شيء"

(Or says, "It was revealed to me," when nothing was revealed to him.)

Also, Mirza Sahib's own fatwas regarding lying should be repeated.

Mirza Sahib's own fatwas on lying:

1. Lying is no less than apostasy.
   (Supplement to Tuhfa Goleriya and its margin, p. 20, Khazain, p. 56, vol. 17)
2. There is no worse deed in the world than lying
   (Tatammah Haqiqat Al-Wahi, p. 26, Khazain, p. 459, vol. 22)
3. "Telling a lie out of spite is like eating shit."

(Appendix Anjam Atam p. 59, Khazain p. 343 v. 11, Haqiq al-Wahi p. 206 v. 22 p. 215)

4. "Never leave the corpse of a lie, this is the way of dogs, not of humans."
   (Anjam Atam, Qadian Press, p. 40, Khazain, p. 43, vol. 11)

5. A man who lies about God every day and makes up a story himself and then says that it is directed towards God. I have been afflicted with such a wicked person, worse than dogs, pigs, and monkeys.
   (Brahin Ahmad, Part 5, pp. 126, 127. Khazain, Vol. 21, p. 292)

6. "Those who are called sons of adultery are also ashamed to tell lies."
   (Shahna Haq, p. 60, Khazain Vol. 2, p. 386)

7. When someone is proven to be a liar in one matter, then he is no longer trusted on other issues. (Chasma Marifat p. 222, Khazain p. 231 c. 23)

Now we present some of Mirza's lies; it is helpful to treat them as truth. We present examples, Mirza (Kazib) will describe the donation.

Lie number 1

The revelations of the saints and the past have definitively confirmed that he (the Promised Messiah, the Messenger) was born at the beginning of the fourteenth century. It will be, and it will also be in Punjab.
(Arbayen No. 2, p. 23, printed by Chenab Nagar (Rabwa), Khazain, vol. 7, p. 371)

The Qadian printing house has the word "Anbiya" (prophets) on it. In a later edition, it was explained that this word was misstated, and that explanation has now also been deleted in the new edition.

The word "auliya" is plural, and the plural is more than ten, so present the names of at least ten trusted auliya. Those who have sealed it through revelation, and the guardian is someone whom both parties consider to be the proper guardian. We say that this white seal of Mirza is a lie. No Muslim saint has specified that the Mahdi will appear in the 14th century, nor that he will appear in Punjab. This is a lie against all the saints.

Lie number 2

O beloved, you have found the time that all the prophets have given good news about, and you have seen this person, the Promised Messiah. Which many prophets also wished to see. (Arbayen No. 4, p. 13, Khazain, p. 442, vol. 17)

This is also a transparent lie. It is not proven that you wish this from any one prophet.
هاتو ابرهانكم ان كنتم صدقين You have proof if you are truthful?

Lie number 3

It is also worth remembering that the Holy Quran, and even some of the Torah, state that during the time of the Promised Messiah, there will be a plague; in fact, Christ (peace be upon him) has also given this news in the Gospel.
(Noah's Ark, p. 5, Khazain, p. 5, vol. 19)

Regarding the same passage, a footnote on the same page reads, "The plague during the time of the Promised Messiah is mentioned in the following books of the Bible." There is:

(Zakariah, chapter 14 verse 12 Bible 1891 Gospel Matthew chapter 24 verse 8, Revelations chapter 22 verse 8, Ahad Nama Jaidi p. 259)

This statement contains not one lie, but four lies about the four heavenly books of Allah Almighty. The books, as mentioned above, and the pages, as discussed above, do not mention the plague at the time of the Promised Messiah.

Mirzai's excuse

When the Mirzais are asked where in the Quran is there any mention of a plague occurring at the time of the Promised Messiah, the Mirzai replies that this verse of the Holy Quran mentions a plague during the time of the Promised Messiah, and this verse. Reading:

وَ اِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ اَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ الْاَرْضِ تُكَلِّمُهُمْ

اَنَّ النَّاسَ كَانُوْا بِاٰيٰتِنَا لَا يُوْقِنُوْنَ ﴿۸۲﴾

And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayat (Verses of the Qur'an and Prophet Muhammad ﷺ) (Surah al-Namal – 82)

And it is said that Mirza Sahib has written in his book Nazul Masih, pp. 38, 39, 40, Khazain, pp. 416 to 18, 4, vol. 18)

This "Daba' at al-Arz refers to a plague, and Mirzaei applies this verse to a plague in such a way that it means "Daba' at al-Arz" (a beast of the earth). Arz means a rat that will emerge from the world, and تُكَلِّمُهُمْ implies that it will bite them.

Answer one

No commentator, no hadith scholar, no reformer has taken the term "Daba" here to mean plague or plague rats. This is Mirza's own fabrication. We, without fear of refutation, challenge the Qadiani community to present the name of any Mujaddid of thirteen centuries who has done this. In the verse, the word "Daba-tul-Arz" means plague.

Second answer

Even if this fabricated interpretation of yours is accepted, where does it say that this plague occurred during the time of the Promised Messiah?

Third Answer:

Mirza Ghulam Ahmad Qadiani himself has given several interpretations of this verse. In his book. He writes in Azala Auham, Vol. 2, p. 503, Khazain, p. 370, Vol. 3:

وَاِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ اَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ الْاَرْضِ تُكَلِّمُهُمْ ۙ
اَنَّ النَّاسَ كَانُوْا بِاٰيٰتِنَا لَا يُوْقِنُوْنَ ﴿۸۲﴾

And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayat (Verses of the Qur'an and Prophet Muhammad ﷺ) (Surah al-Namal – 82)

That is, when the days come when the punishment will descend upon the disbelievers and their appointed time draws near, we will be a group, the group that will drive out the beast of the earth, and we will be the theologians who will attack all false religions in support of Islam. That is, those scholars will appear who have a long hand in theology and philosophy.

In this passage, Mirza himself clearly states that the animal of the earth refers to the learned and the learned. It turns out that the animal of the world does not mean the plague or the rat of the plague.

Similarly, in their book Hamama-tul-Bushra, the scholars have interpreted the term "Daba-tul-Arz" as meaning:

ان المراد من دابة الارض علماء سوء الذين يشهدون باقوالهم ان الرسول حق والقرآن حق ثم يعملون الخبائث ويخدمون الدجال كان وجودهم من الجزئين جزء مع الاسلام وجزء مع الكفر اقوالهم كاقوال المومنين وافعالم كافعال الكافرين فاخبر رسول الله ﷺ عن انهم يكثرون في آخر الزمان وسموا دابة الارض لانهم اخلد والى الارض وما ارادوان يرفعوا الى السماء .....الخ" (حمامة البشرى ص٨٦، خزائن ص٣٠٨ ج٧)

The beast of the earth refers to evil scholars who testify that the Messenger and the Quran are true, yet they commit wicked deeds and serve the Antichrist. Their existence

is divided into two parts: part with Islam and part with disbelief. Their words are like those of the believers, but their actions are like those of the disbelievers. The Messenger of Allah (ﷺ) informed them that they would be numerous at the end of time, and they were called the beast of the earth because they are attached to the world and do not want to ascend to the heavens, etc.
(Hamama-tul-Bushra, p. 86; Khazain, p. 308, vol. 7)

Here, Mirza Sahib takes the term "Daba-tul-Arz" to mean "evil scholars," i.e., hypocrites. Then how does this mean the plague rat? It is done, where are the bad scholars, where are the theologians, and where is the plague rat, and these three sayings contradict each other. In the same verse, there is clear evidence in the three interpretations of Mirza Sahib that he is a liar and a hypocrite, and Mirza himself admits that there is a contradiction in the words of an ignorant, insane, hypocrite.
(Sat Bachan p. 31, Khazain p. 143, vol. 10)

It turned out that Mirza himself is ignorant, crazy, insane and hypocritical.

There is another lie in the passage of Hamama-tul-Bushra that it begins with the words of the Messenger of Allah (ﷺ). We ask that we present the hadith of the Holy Prophet (ﷺ) in which we have reported this. This is a clear slander against the Holy Prophet (ﷺ).

Rasool Allah (ﷺ) said to us:

"من كذب علي متعمدا فليتبوا مقعده من النار"

"Whoever deliberately lies about me, let him prepare his seat in Hellfire".

Therefore, even by telling this lie, Mirza went to hell.

Practice Lesson No. 12

Question No. 1

Write short answers to the questions given below.

1. What topics does Mirzai usually talk about, and who does he run away from?
   ……

   ……

2. Can you write a letter from one of Mirza's caliphs in which he said that the honest debate is about truth and falsehood?
   ……

   ……

3. Quote two fatwas of Mirza Qadiani regarding lying?
   ……

   ……

4. Can you quote any of Mirza Qadiani's lies?
   ……

   ……

5. What is the warning of Prophet Muhammad (ﷺ) regarding fabricated hadith?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
Belief in the life of Jesus (AS)	There is no worse thing in the world.
Worse than lying	Have a contradiction.
If he is a liar, then lying about his supplications, etc.	They, too, are ashamed of his lying.
Those who are called sons of fornication	It spread shortly after the death of the Holy Prophet (ﷺ).
The words of an ignorant, crazy, insane hypocrite	There is no need to discuss.

Question No. 3:

In the following answers, mark ⁄ in front of the correct answer.

1. They ……. debate about the life of Jesus (AS) or the fulfillment of prophecy.

   Especially in general Definitely, of course.

2. Can there be anyone …….. after the Prophet Muhammad (ﷺ)?

   Nabi Wali Ghous Khalifa

3. There is no worse thing in the world than speaking ……

   Bad Wrong Reverse Lie

4. Rather, Christ (peace be upon him) also gave this news in .....

   Torah Quran Gospel Scripture

5. The words of an ignorant, crazy, insane hypocrite .....

   Encounter Flattery Contradictory Opposing

Fill in the blank for question number 4.

1. The purpose of Mirzais …… should not be to debate and argue about life and death.

2. Lying is nothing less than being ……..

3. Plural is plural …… ……and plural is plural above ten.

4. So, where does it say …… that it will occur during the time of the Promised Messiah?

5. Here, Mirza Sahib has taken the term "Daba-tul-Arz" …… to mean the evil scholars.

Question No. 5

Indicate in the following sentence which sentence it is.

1. It is evident that when someone is proven a liar in one matter, he is no longer trustworthy on other issues.

   Mirza Nasir Mirza Qadiani Mirza Bashir Hakim Nooruddin

2. Mark the plural.

   Three two More than ten Less than ten

3. Name this belief. Jesus (AS) will come to the world again.

   Hayat Mahdi Hayat Rasul Hayat Christ Hayat Khalifa

Lesson number 13:

There are problems between Mirzais and Muslims.
(Part II)

Lie number 4

Our Prophet, the Holy Prophet (ﷺ), did not learn external knowledge from any teacher, unlike other prophets, except Jesus (AS), the Prophet of Islam, and Hazrat Muhammad (ﷺ). Moses (AS) was sitting in the schools of the system, and Jesus (AS) had read the entire Torah from a Jewish teacher.... So, the name of the one who was named Mahdi indicates that the one who will come will obtain religious knowledge from God and will be guided by the Quran. In the Hadith, there will be no disciple of any teacher, so I can say on oath that this is my situation. No one can prove that. I have taken even one lesson in the Quran, Hadith, or Tafsir from a human being, or have been a student of a Mufasir or Muhaddith. (Ayam-e-Sulah, p. 14, Khazain, p. 394, vol. 13)

This is a blatant lie. In which schools did Prophet Moses and Jesus (peace be upon them) study? These prophets were knowledgeable. There is an explicit accusation, proven from the Quran and authentic hadiths, which Jewish scholar did Jesus (AS) read the Torah from? Although the Holy Quran contains the knowledge of the books and wisdom, meaning I myself will teach them in the same way. Allah Almighty will say on the Day of Judgment.

اِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ عَلَيْكَ وَعَلٰى وَالِدَتِكَ ۘ اِذْ اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ؕ
تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۚ وَاِذْ عَلَّمْتُكَ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ وَاِذْ تَخْلُقُ
مِنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِاِذْنِيْ فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًا بِاِذْنِيْ وَتُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ بِاِذْنِيْ ۚ
وَاِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِيْ ۚ وَاِذْ كَفَفْتُ بَنِيْۤ اِسْرَآءِيْلَ عَنْكَ اِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ
كَفَرُوْا مِنْهُمْ اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿۱۱۰﴾

(Remember) When Allah will say (on the Day of Resurrection). "O 'Isa (AS) (Jesus), son of Maryam (as) (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibrail (as) (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al Hikmah (the power of

understanding), the Tourat (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' " (Surah Al-Maidah: 110)

In this, too, Allah Almighty has attributed education to Himself, who has written about Himself, "This is my condition…." This is also a transparent lie. We prove that Mirza had many teachers. Kitab al-Bariyat, pp. 161-163; Khazain, vol. 13, pp. 180-181, contains a description of his teaching by his own hand: "It has passed in the beginning."

Mirzai's excuse

Mirzai interprets and applies in both of these passages that this is not a white lie; what he has read means. The Quran uses explicit words, and whether written or not, it conveys knowledge and meaning.

Answer

This interpretation is incorrect for several reasons.

First aspect

Mirza Ghulam Ahmad has likened his situation to that of Rasool Akram Hazrat Muhammad (ﷺ). Did Huzur (ﷺ) also express his feelings to a teacher? Did he read it? This analogy shows that he himself is not referring to the difference between apparent words and meanings, etc.

Second reason

It is wrong to take knowledge and meanings from it because it itself explained three things:

1) The Quran (2) The Hadith (3) Interpretation:

(Knowledge and meanings are contained in interpretation).

This is a separate explanation: one place is where the Quran is spoken, and the next is where the interpretation is spoken. This is evidence that he is denying both the apparent words and the knowledge that he has no teacher in either.

Third Reason

It is not correct to interpret this passage as referring to knowledge and meanings, because in it, he has sworn. I have taken it so that I can say this oath, etc. And in oath, the apparent meaning is meant, there is an interpretation, an exception, etc. Mirza Sahib himself has explained the principle regarding oaths. This is a fundamental principle that we need to follow in the footsteps of Christ. It will also work in Hadiths. Where the Holy Prophet (ﷺ) has narrated a subject by taking an oath, so it will work here too. The principle will work.

And at one place, a disciple of Mirza says this poem in praise of Mirza:

خدا سے تو خدا تجھ سے ہے واللہ
تیرا رتبہ نہیں آتا بیاں میں

Mirzai interprets it, but since he took an oath here with the word "Wallah", the interpretation does not work. This principle will work in countless situations. This is the principle.

والقسم يدل على ان الخبر محمول على الظاهر لا تاويل فيه ولا استثناء

والاّ افاى فائدة كانت في ذكر القسم۔

The oath indicates that the statement is to be taken literally, without interpretation or exception; otherwise, what would be the point of mentioning the oath?
(Hamamah al-Bushra, p. 14 margin, Khazain, p. 192 v. 7)

Furthermore, Mirza Sahib himself has admitted that not all prophets have a teacher or mentor. And He Himself showed the sign of his ancient grace by teaching and disciplining all the holy prophets without any teacher or mentor.
(Preface to the book Brahin Ahmadiyya, p 7, Khazain, vol.1, p 16)

Lie number 5

It was stated in the authentic hadiths that the Promised Messiah would come at the end of the century and would be the restorer of the fourteenth century.
(Supplement to Braheen Ahmadiyya, Part 5, p. 188, Khazain, Vol. 21, p. 359)

While the text of (Kitab al-Bariyah, p. 172, margin, Khazain, vol. 13, p. 205-206) is as follows.

Many of the people of Kashf, inspired by God Almighty, announced that the Promised Messiah would appear at the beginning of the fourteenth century. Although this prediction is only briefly mentioned in the Holy Quran, it has become a frequent topic in the Hadiths. "That whose denial is forbidden to the intellect."

Hadiths are plural, so show at least ten authentic and continuous hadiths that include the 14th-century hadith of the Promised Messiah. There may be words like "coming to the head," etc., but we claim that there is no single authentic hadith from the Mirzai Ummah until the Day of Judgment. Can you show us?

Lie number 6

If the narration of hadiths is reliable, then one should first act on those hadiths that have been proven to be accurate and reliable by many scholars.
For example, those hadiths in Sahih Bukhari that mention some caliphs from the last era are of higher quality. The Caliph, about whom it is written in Bukhari that a voice will be heard from the sky: "This is the Caliph of Allah, the Mahdi."
Now, think about whether this hadith is of any basis and status, recorded in a book that is the most authentic of the books after the Book of Allah.
(Testimony of the Qur'an, p. 41, Khazain, p. 337, v. 6)

Lies, absolutely lies! There is no such hadith in Bukhari Sharif. هاتوا برہانکم ان کنتم صادقین
This will be the proper evidence for you if you are truthful.

Qadiani excuses and their answers

1. Regarding this, the Qadianis answer that this hadith is in Kanz-ul-Ummal, but our question is whether it is in Bukhari. Show me from Bukhari Sharif, because Mirza has quoted it.
2. Sometimes they present such quotes from some of our scholars that they also misquote them. The answer is, will his misquoting make Mirza's statement true? Absolutely not.
3. None of our scholars has ever used such a strong argument for a wrong reference. It is another matter if a standard reference is incorrect. To quote with such force and loudness and then give the wrong answer is a deception and a lie.
4. If they say that "Nisyan" (forgetfulness) was written, then they should apologize. Show Mirza Sahib his apology, and no true prophet can remain steadfast in forgetfulness. The occurrence of forgetfulness is one thing, and stability is another.
5. If they say cleverly that it is not Mirza Sahib's fault but the mistake of the writer, then the answer is that the words that came next are." اصح الكتب بعد كتاب الله The most authentic books after the Book of Allah, etc., deny this.

Lie number 7

The names of three cities are mentioned with honour in the Holy Quran: Makkah, Medina and Qadian. (Azala Auham, footnote 77, Khazain, p. 140, vol. 3) لعنة الله على الكاذبين

It is worth remembering that Mirza Qadiani also believes that the kashf and revealed word or the prophets receive revelation.
(Supplement to Brahin Ahmadiyya, Part 5, p. 15, Ruhani, p. 169, Vol. 21, Specific)

Lie number 8

وقد سبوني بكل سب فما رددت عليهم جوابهم

Translation: I was insulted, and I did not respond.
(Mawahib-ur-Rahman, p. 18, Khazain, p. 236, vol. 19)

It is a complete lie that I did not respond to people's abuses; instead, Mirza Sahib himself has admitted that my harsh words are in response to the opponents of the original.
(Kitab al-Bariyah, Preface p 10, Khazain, p. 11, vol. 13)

A few examples of Mirza Sahib's abuse

Mirza's civilization and nobility

Before studying Mirza's abuses, some of his own fatwas on abuses are written, in which he strongly condemns abuse.

1. And do not abuse anyone, even if he abuses you.
   (Noah's Ark, p. 11, Khazain, vol. 19, p. 11)
2. God is the God who sent His Messenger, this humble man (me), with guidance, the true religion, and civilized morals. (Arbayen 3 p. 36, Khazain vol. 17 p. 426)
3. Taking abuse and using foul language is not a way of being polite.
   (Arbayen 4, p. 5, Khazain, vol. 17, p 471)
4. Listen to the abuse and pray for him, ease the pain in you. You see the habit of arrogance, show humility.
   (Braheen Ahmadiyya, Part 5, p. 114, Khazain, Vol. 21, p. 144)

Now let's look at a few examples of Mirza Sahib's abuse.

تلك كتب ينظر اليها كل مسلم بعين المحبة والمودة وينتفع من معارفها ويقبلني

ويصدق دعوتي الآذرية البغايا الذين ختم اللهعلى قلوبهم فهم لا يقبلون"

These are books that every Muslim views with love and affection, benefits from their knowledge, accepts me, and believes in me, except the offspring of prostitutes. Those whose hearts God has sealed do not accept it.

Every Muslim looks at my books with love, benefits from their knowledge, and accepts me. And confirms my claim, except the children of harlots, upon whose hearts Allah has set a seal, so they are not accepted.
(Aina Kamalat Islam p. 547, 548, Khazain vol. 5 p. 7 54, 548)

See some poems about Maulvi Saadullah Ludhianvi.

ومن اللئام ارى رجيلا فاسقا

غولا لعيناً نطقة السفهاء

And among the vile ones, I see a wicked man,
A cursed ghoul, the eloquent one of fools.

شکس خبیث مفسد و مزور

نحس یسمی السعد فی الجهلاء

Indecent, a wicked, corrupt, and deceitful man
A filthy called good fortune by the ignorant

آذیتی خبیثا فلست بصادق

ان لم تمت بالخزی یا ابن بغائ

You have harmed me, a wicked man, and I am not truthful
If you do not die in disgrace, your son is the son of a prostitute.
(Tatammah Haqiqat al-Wahi, pp. 14, 15, Khazain, pp. 445, 446, Vol. 22)
(Anjam Atam, pp. 281, 282, Khazain, pp. 281, 282, Vol. 11)

Note:

Baghaya is the plural of Baghiya, which means an immoral woman, as stated in the Holy Quran: وماکانت امك بغیا and the plural of Bagha', which means rebellious, is Bagha'.

Benefits:

Mirza himself has translated the word "ذریة البغایا" as "the offspring of bad women, the sons of prostitutes".

(Noor al-Haq Part 1 p. 122, Khazain p. 163, v. 8, Anjam-Atam p. 282, v 11, Khazain p. 282 v. 11, Khutbah Ilhami 16, Khazain p. 49, v 16)

Mirza Qadiani's own son did not accept this and died during Mirza Qadiani's lifetime. Qadianis will tell whether his mother was also a prostitute?

O wicked sect of clerics, how long will you hide the truth? When will the time come when you will abandon your Jewish or non-Jewish character? Woe to you, cruel cleric, for the same cup of dishonesty you drank that you also made the ordinary people drink.
(Anjam-Atam p. 20 on margin, Khazain margin p. 21 v. 11)

"But will these people swear? Absolutely not, because they are liars and are eating the carcass of lies like dogs."

4. "But will these people swear? Absolutely not, because they are liars and are eating the carcass of lies like dogs." (Appendix Anjam-Atam p. 25, Khazain p. 309 v. 11)
5. Some ignorant and poor people are sitting on the prostrate and are ostriches of the Maulaviat. (Supplement Anjam-Atam, p. 18, Khazain, p. 302, vol. 11)
6.

ان العدا صاروا خنازير الفلا ونسائهم من دونهن الا كلب

The enemies have become pigs in our deserts, and their women have outgrown the fields.
Najam Al-Hadi p. 10, Khazain Vol. 14 p. 53)

That is, my opponents are wild pigs, and their women are more numerous than the fields.

Warning:

If the Mirzais, in response to the lies of Mirza Qadiani, say that (Allah forbid) Hazrat Ibrahim (peace be upon him) also told three lies, they said that as it is in Bukhari Sharif, Mirza Sahib's lies are also of the exact nature, so there are two answers to this. The lies we have presented about Mirza Qadiani are indeed lies, while the words of Hazrat Ibrahim (peace be upon him) are the Toria, and it is an extension. Still, in reality, it is not a lie, a mistake of those who understand; otherwise, what Prophet Abraham (peace be upon him) said is true. It is based on reality, as explained in the commentary on the Hadith. Mirza Qadiani called those who accuse Syedna Ibrahim (peace be upon him) of lying based on this narration as evil. Satan, the one with the impure substance, has said, he wrote:

If you publish this article about Hazrat Ibrahim (AS), the reason for my negative opinion of him is his lies. What else can be said about such a wicked person whose nature is contrary to the nature of these pure people? This impurity is the substance and leaven of Satan, in accordance with his nature."
(Aina Kamalat Islam, p. 598, Khazain, vol. 5, p. 598)

Practice Lesson No. 13

Question No. 1

Write short answers to the questions given below.

1. What lies did Mirza Qadiani talk about Prophet Moses and Jesus (peace be upon them)?

   ……

   ……

2. What lies did Mirza Qadiani talk about Bukhari Sharif?

   ……

   ……

3. What are the three cities that Mirza Qadiani said were named in the Quran?

   ……

   ……

4. What is Mirza's translation of (ذرية البغايا) Zuria-tul-Baghiaya?

   ……

   ……

5. What did Mirza Qadiani say about the relationship between Prophet Abraham (AS)?

   ……

   ……

Question number 2: Match the columns.

First column	Second column
We can prove that	There is no teacher or mentor of the subject.
The occurrence of forgetfulness is another thing.	Mirza had many teachers.
All the prophets have	His own son did not believe in him.
Mirza Qadiani's	Every Muslim looks at it with love.
On these books of mine	Sovereignty is something else about it.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. So, the name of the one who came was.....

   Caliph Hadi Mahdi Nabi

2. Mirza Ghulam Ahmad has likened his situation …….. to that of the Prophet Hazrat Muhammad (ﷺ).

   Hal Words Verb Character

3. Will be 14th century 's ……..

   Mujaddid, Muhaddith, Mufasir, Author

4. Mirza Qadiani also believes that the Prophets have the revelations and Kashf.

   Inspiration, Induction, Revelation, Good News Giver

5. Swearing and using foul language is not the way ……. to go.

   Wisdom Nobility Strength Cleanliness

Fill in question number 4 in the blank.

1. And the Baghi, which means rebellious, what is the plural of ……
2. Using insulting and foul language is not the way …… to go.
3. If they say it was written ……., then they should apologize.
4. Did …….. also learn the obvious words from a teacher?
5. It is wrong to take …… this as meaning.

Reason number 5

1. Identify the books of Mirza Qadiani.

Muwahib al-Rahman Rohani Khazain Azala Auham Kitab al-Bariah

2. Whose poem is the following?

گالیاں سن کر دعا دو پا کے دکھ آرام دو
دیکھو تم دیکھاؤ انکسار کبر کی عادت جو

After hearing abuse, pray and relieve the pain.
Whatever you see is the habit of arrogance; you see humility.

Lesson number 14

Completion or continuation of prophecy

(Part One)

Types of Prophethood According to Qadianis

Reference number 1

I believe in three types of prophets: one who brings the law, the other who does not get the law but is called a prophet. It is obtained without any intervention; they perform the work of the first nation, such as that of Solomon (AS), Zechariah (AS), and Yahya (AS), and they neither bring the Sharia nor receive prophethood directly. Still, they become prophets by following the first prophet.
(Al-Qul al-Faisal p. 14, Anwar al-Uloom Vol. 2 p. 276, 277)

Reference number 2

It should be remembered that prophecy comes in different forms, and to date, it has manifested in three forms.

Legislative prophecy: Such prophecy is called true prophecy by the Promised Messiah.

A prophecy that does not have to be legal or factual is permanent in the terminology of the Promised Messiah.

Shadow and Ummah Prophets: With the advent of Islam, the door to permanent and genuine prophethood was closed, and the door to shadow prophethood was opened.
(Masala Kufr wa Islam ki Haqiqat, p. 31, authored by Mirza Bashir Ahmad, MA)

Reference number 3

"Prophets, peace be upon them, are of two types: those who legislate and those who do not legislate. Then the non-legislatives are also of two types:

Those who received prophethood directly. Those who received prophethood by following the Prophet of Islam. Previously, only the first two types of prophets came."
(Mubahes Rawalpindi, p. 175)

Comment

From the references mentioned above, it becomes clear that the Qadianis claim that, according to them, there are three types of prophethood, two of which are closed. A special type (Zilli, Barozzi), which is obtained by following the Prophet Muhammad (ﷺ), is ongoing, so now, according to the specific claim, specific evidence should be demanded from them, and this is also clear from these references. It was also found that this special oath was issued after the Prophet Muhammad (ﷺ), so there must be evidence that proves that this special oath was issued after the Prophet Muhammad (ﷺ). It also became clear from this that the prophethood would not be the Wahhabis', but someone else's (کسبی). Because when it is obtained from the followers, it will be (کسبی) someone else's, not his.

Now, after these three clarifications, when a Qadiani presents any evidence in support of his claim, see if it is according to the claim, that is, does it indicate a specific type of prophethood or a general one? And does it include the Prophet (ﷺ)? Is there any mention of this prophethood after the verse, or is it absolute? And does it prove that prophethood is the same or something else? We can refute the claim without fear. According to these three revisions, they cannot present a single argument in support of their claim.

An important warning

The biggest flaw of the Qadianis is that they claim to be of this specific type of prophethood, but they do not address the general topic. They begin the discussion by claiming prophecy and then present general arguments that are not consistent with their specific claim. Instead, those arguments go against their own assumptions.

Note:

Mirzai often raises the possibility of prophethood. This is not a discussion of possibility, but of the event. If you want to discuss the possibility, present the following passage from Taryaq al-Qulub.

"For example, a person who is a member of the community, i.e. a Bhangi (Scaffie), and has been serving the noble Muslims of a village for thirty to forty years. He comes twice a day to clean the dirty drains of their houses and pick up the dirt from their toilets. And he was caught stealing a couple of times, and he was disgraced by being caught committing adultery a few times, and he spent a few years in prison. He has been imprisoned, and on several occasions, the village chiefs have beaten him with shoes for such bad deeds. His mothers, grandmothers, and great-grandmothers have always been engaged in such impure work, and they all eat carrion and excrement. Now, by the power of God, he may repent and become a Muslim, and then it is also possible that such a grace of Allah Almighty will be bestowed upon him. It may be that he becomes a prophet and messenger, bringing a message of invitation to the noble people of this village, saying: "Whoever among you does not obey me, God will cast him into Hell." Despite this possibility, the world "This has never happened before."
(Taryaq al-Quloob, p. 67, Khazain, p. 79, 2/280, vol. 15)

(When reading this passage, read it all because usually after reading a short passage, Mirzai says: Read ahead and have a bad influence on the crowd.)

Here, we should also remember the incident when Hazrat Abu Sufyan (RA) went to Rome on a trade trip during the Pre-Islamic Era. Caesar, in Rome, had summoned him to his court and asked him questions, one of which was about the family of the Holy Prophet (ﷺ). He replied that he belonged to a high-ranking family, and Caesar commented that prophets were sent from noble tribes.
(Sahih Al-Bukhari, p. 4, vol 1)

The Mirzais' arguments on the fulfillment of prophecy

Verse 1:

يٰبَنِيْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَاَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٥﴾

O Children of Adam (AS)! If there come to you Messengers from amongst you, reciting to you, My Verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve. (Surah al-Aaraf - 35)

Answer number 1:

Your argument does not align with the claim, as the word "Rasool" is common. Mirza Sahib himself admits that: "Rasool." The word is general and includes the Messenger, Prophet, and Muhaddith. (Aina Kamalat Islam, p. 322, Khazain, p. 322, vol. 5)

Answer number 2:

If this is evidence of the fulfillment of prophethood, then all three types will be proven to be true, even though only two types bind you yourself. You have already done so, so this verse is against you as well as against us. ماهوا جوا بكم فهو جو ابنا

Answer number 3:

If this is evidence of prophethood, it would prove that Christians, Hindus, Sikhs, or any other religion, sect, or nation can be prophets, since all are counted among the children of Hazrat Adam (AS).

Answer number 4:

Even if this verse is accepted as evidence for the fulfillment of prophethood, Mirza Sahib still cannot be a prophet because, according to his own words, not only am I among the children of Adam (AS), but Mirza Sahib says:

کرم خاکی ہوں مرے پیارے نہ آدم زاد ہوں
ہوں بشر کی جائے نفرت اور انسانوں کی عار

I am a mortal, beloved, not a human being. I am the object of human hatred and the disgrace of mankind.
(Braheen Ahmadiyya Part 5, p. 97, Khazain, p. 7, 12, vol. 21)

If he was one of the sons of Adam (AS), as is obvious, then he told this lie, and even a liar cannot be a prophet. As for the interpretation of self-defeat, that too cannot be true, because no intelligent person has ever made such a self-defeat. The reality of mental weakness is clear from his other supplications and teachings. Listen to Mirza Sahib's teachings:

ابن مریم کے ذکر کو چھوڑو
اس سے بہتر غلام احمد ہے

Leave the mention of Ibn-e-Maryam behind. Ghulam Ahmed is better than her.
(Defa al-Bala, p 20, Khazain p. 240, v. 18)

The respected teacher Maulana Muhammad Hayat (ra) said:

ابن ملجم کے ذکر کو چھوڑو
اس سے بدتر غلام احمد ہے

روضتہ آدم کہ جو تھا نا مکمل اب تلک
میرے آنے سے ہوا کامل بجملہ برگ و بار

(Braheen Ahmadiyya Part 5, P 113, Khazain P 144, Vol 21)

کربلائے است سیر ہر آنم
صد حسین است در گریبانم
آدمم نیز احمد مختار
در برم جامہ ہمہ ابرار
آنچہ داد است ہر نبی را جام
داد آن جام مرا بتمام
(Nazul Masih P 9, Khazain P 477, Vol 18)

انبیاء گرچہ بودہ اند بسے
من بعرفان نہ کمترم ز کسے
(Nazul Masih P 99, Khazain P 477, Vol 18)

Answer number 5:

If this is evidence of prophethood, then Mirza Sahib should present it, even though Mirza has not mentioned this verse in any book. If any Mirzai can prove this argument from Mirza's book, he should receive the reward he has asked for.

Answer number 6:

The real research answer is that, by looking at the text's context, it becomes clearer than ever that the story is from the past: two Rukkus before this, the birth of Hazrat Adam (peace be upon him) and Hazrat Eve (peace be upon him) is mentioned. Allah Almighty describes the entire incident in great detail, and in this regard, it is stated that when we saw Hazrat Adam (peace be upon him) and his companions were brought down to earth, they were addressed as follows. In this case, the children of Adam (AS) were in four places, as discussed.

﴿يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا ..... الخ﴾ (الاعراف: 26)

Son of Adam, We have sent down upon you clothing, etc.) (Al-Aaraf: 26)

(يُبَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَن ..... الخ) (الاعراف: 27)

The children of Adam will not be tempted by the devil (Al-Aaraf: 27)

(يُبَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ ..... الخ) (الاعراف: 35)

Sons of Adam, but a messenger from you will come. (Al-Aaraf: 35)

(يُبَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ) (أعراف: 31)

Children of Adam, take your adornment from every Salat (Aaraf: (31)

In these four places, the children of Adam (AS) are addressed at this time, and this is a story of the past narrated to the Prophet (ﷺ). The Prophet (ﷺ) or his Ummah was not addressed. Because his Ummah is addressed as "O people". Or was this nation not addressed to the children of Adam (AS)? Yes, if the first commandment is not abrogated, and this nation is included in that commandment. If it happens, then this is a separate matter. Therefore, after that, according to the promise that Allah Almighty has sent to the Messenger, some of them were mentioned in detail, such as

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا﴾ (العنكبوت: 14)

"And indeed, We sent Noah (AS) as a revelation" (Al-Ankabut: 13), etc., explaining this chain.

(ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى) (الاعراف: 103)

He went ahead and said we sent Moses (AS) after him (Al-Araf: 103)

Then the mention of Moses (peace be upon him) spread far and wide, until this chain reached the Holy Prophet (ﷺ), and then the Holy Prophet (ﷺ) said this:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا) (الاعراف: 158)

Say, O people, I am the Messenger of Allah to you all (Al-Aaraf: 158)

And similarly, make announcements in various places.

(وَمَا أَرْسَلْنَكَ إِلَّا كَافَّةً لِلنَّاسِ) (سباء: 28)

And we did not send you enough for people. (Sabah: 28)

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَلَمِينَ) (الانبياء:107)

And We have not sent you except for all mankind.

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللهِ وَخَاتَمَ النَّبِيِّنَ) (الاحزاب: 40)

Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allah and the final of all prophets.

And explaining these verses, he said:

"ان الرسالة والنبوة قد انقطعت فلا رسول بعدی ولا نبي"

The message and prophecy have ended; there will be no messenger or prophet after me.

So, it is clear from this that Allah Almighty had promised to send messengers after sending down Adam (AS), and then in accordance with His promise, He gave a brief history of the messengers He sent, even as He described this mission. By conveying it to the Holy Prophet (ﷺ), he completed the chain of prophethood and messenger-ship upon him.

Answer number 7:

If this verse proves that prophethood is ongoing, then there is also a verse like this:

فَإِمَّا يَأْتِيَنَّكُمْ مِّنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ ..... الخ) (البقرة: ٣٨)

For those who follow his guidance, there is no fear.
(Surah Al-Baqarah: 38)

In this verse, it is the same or the exact context (یا تینکم). If prophethood and messengership are established by this verse, then the Sharia is established by it. It is happening, even though it is closed to you. ما هوا جوابکم فهو جوابنا

Mirzai object

We accept that this verse proves the continuation of the Sharia, but today it is complete for you. اليوم اكملت لكم دينكم. This verse demonstrates that religion and law have been completed, so now there is no need for any new law.

Answer

Just as this verse proved that the Sharia was completed and there was no need for any more Sharia, similarly, the verse of Khatam Nabiyen proved that the series of prophethood and Rasulullah also ended.

Verse number 2

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ (الحج 75)

Verily, Allah Almighty selects from among the angels and men those who recognizes the message.

Argument

It is clearly understood from this verse that the series of prophethood and Rasulullah is ongoing. Mustafa is in the present tense, indicating the present and the reception, which shows that Allah Almighty will continue to send messengers from among the angels and people. Therefore, our claim is proven.

Answer number 1

This argument is also inconsistent with the claim; it proves its consistency. The claim is specific, and the argument is general because the word Rasul is general according to Mirza Sahib.
(Aina Kamalat Islam 322, Khazain p. 322, Vol. 5, Ayyam al-Solh p. 171, Khazain p. 419, Vol. 14)

Here, limiting a general word to a specific meaning is an apparent evil, Mirza Sahib himself admits. Defining a general word to its particular meaning is an evident evil.
(Noor al-Quran p. 69, Vol. 2, Ruhani p. 444, Vol. 9)

Answer number 2

Here Allah Almighty has said يصطفى, which shows that Allah Almighty will choose, although the prophethood that you believe in will not be due to Allah Almighty's appointment, but rather to obedience (to someone).

Answer number 3

You claim that prophethood will continue after the Holy Prophet (ﷺ), in which there is no mention of the Prophethood, but it is absolute; therefore, in this regard, the claim is not in accordance with your argument.

Practice Lesson No. 14

Question No. 1

Write short answers to the questions given below.

1. What types of prophets did Mirzai believe in?

   ……

   ……

2. What is the biggest deception of Qadianis?

   ……

   ……..

3. (…… یا بنی آدم اما یاتینکم رسل منکم یقصون) "O children of Adam (AS), will there come to you messengers from among you who will tell the story?" Mirzai somehow understood this verse and proved the prophecy?

   ……

   ……..

4. (الله یصطفی من الملائکته وسلاً و من الناس) "Allah selects from among His angels, peace be upon him, and from among people." How does Mirzai prove prophethood with this verse?

   ……

   ……..

5. What is meant by **یصطفی**?

   ……

   …….

Question number 2: Match the columns.

First column	Second column
For example, a person who is a dustman, a member of the nation	Addressed with "O people."
Here, restricting the general word to a specific meaning	Chooses those who deliver the message.
Leave the mention of Ibn Maljam.	That is, it is a dustman.
Indeed, Allah, among the angels and men	It is blatant mischief.
To your nation	Ghulam Ahmed is worse than this.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. Also, it became clear that……. it wouldn't be given to him, but someone else would earn it.

   Wilayat Prophecy Caliphate Capacity

2. Prophets are made …….. from noble lineage nations.

   Selected Sender Adopt Envoy

3. It is obvious …….. to limit a familiar word to its specific meaning.

   Indication Mischief Perfection Need

4. Hazrat Muhammad (ﷺ) is not the father of any of you.....

   Children Family People Men

5. Even if this verse is accepted as evidence for the fulfillment of prophethood, Mirza Sahib still cannot become one……

   Wali Caliph Prophet Mahdi

Fill in the blank for question number 4.

1. It is worth remembering here that prophethood is of different types and has been revealed …….. in three types to date.

2. This also made it clear that prophecy would not happen ……., but rather someone else would earn.

3. When Hazrat Abu Sufyan (RA) was on a trading trip during the Pre-Islamic Era were gone ……..

4. When we sent …….. down to earth with his companions.

5. Similarly, the verse …….. proves that the chain of prophethood and messenger-ship has also ended.

Question number 5: Write the literal translation of the verse:

Word	Translation	**Word**	Translation	**Word**	Translation
ارسلناک		ما		و	
للعالمین		رحمة		الا	
محمد		کان		ما	
من		احد		ابا	
لکن		و		رجالکم	
النبیین		وخاتم		رسول الله	

Lesson number 15

Completion or continuation of prophecy (Part II)

Verse number 3

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾

(Surah Al-Nisa – 69)

And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqeen (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are! (69)

Argumentative style:

This verse also shows that the Ummah of the Holy Prophet (ﷺ) attains prophethood through his obedience, just as by obeying you, righteous martyrs and Siddiq arise in the Ummah, just as by obeying Rasool Allah (ﷺ), prophets also occur. And this is our claim that the prophethood of Rasool Allah (ﷺ) obedience continues, so this is a clear proof for our claim because there are three levels of obedience to the Holy Prophet (ﷺ). Therefore, it would not be correct to interpret the verse as saying that those who obey His Messenger will be with these four types of people and will enjoy their company. Instead, when three levels are attained through obedience, the fourth level will also be attained through obedience, which is the level of prophethood. And here the meaning of "with" is the same as in "توفنا مع الابرار".

Answer number 1

Confirm your meaning from a Mujaddid or commentator.

Answer number 2

The argument does not align with the claim, as the word al-Nabiyen encompasses all types of prophets. If prophethood is achieved through obedience, then it will be of all kinds, and it goes against your own beliefs and claims.

Answer number 3

The meaning of the verse is clearly evident from the revelation of the verse. The verse reveals that one of the Prophet Muhammad's (ﷺ) Sahabi Hazrat Thawban (RA) said, "O Messenger of Allah (ﷺ), on the Day of Resurrection, you will be in a very high position, and we will be in a lower position." Who knows where we will meet you and cool our eyes with your sight? In this world, when we are separated from you even for a short time, our separation from you is unbearable. This verse is about this. It was revealed that those who obey Allah and His Messenger (ﷺ) will be in the company of these righteous people. It turns out that there is no mention of ranks here, but merely of fellowship.

Answer number 4

There is a hadith in Bukhari and Muslim which is exactly like this verse:

التاجر الصدوق مع النبيين والصديقين والشهداء والصالحين

The truthful merchant will be with the prophets, the righteous, the martyrs, and the virtuous.

So, does this mean that even a true businessman will become a prophet and a Siddiq (truthful person), or does it mean that traders will be blessed by their company?

Mirzai objection

If the verse does not mention degrees and only mentions friendship, then you have mentioned three degrees: Siddiq, Shaheed, and Salih. I took it out because, according to you, the meaning of this verse is that whoever obeys Allah and His Messenger (ﷺ) will be among the prophets. He will be with the righteous, but he will not be a prophet himself.

Similarly, he will be with the righteous, but he will not become a virtuous person himself, although in this way, not even near you.

Answer number 1

This verse does not mention at all whether a person will become a prophet, a Siddiq, or a martyr by obeying God. Instead, it is here. The purpose is only to describe the result of obedience, that whoever obeys will be granted companionship with these gentlemen in space.

Answer number 2

Those of us who believe that obedience will not lead to a prophet are not justified by this verse, but by other verses. Like the verse about the Seal of the Prophets, there is no verse about the Seal of the Truthful, the Seal of the Martyrs, and the Seal of the Righteous. Similarly, if there were no verse of Khatam-ul-Nabiyen, we would also accept prophethood; but by accepting the status of prophethood, this verse and similar verses, as well as explicit texts and authentic hadiths, become a barrier.

Answer number 3

The three levels of obedience that we believe in are not based on this verse, because the levels are only mentioned in this verse. No, they believe in other verses in which degrees are mentioned and in which degrees are explained. They do not see the level of prophethood there. Allah Almighty says:

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖٓ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۖ وَالشُّهَدَآءُ عِنْدَ رَبِّهِمْ ۭ لَهُمْ اَجْرُهُمْ وَنُوْرُهُمْ ۭ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿۱۹﴾

And those who believe in (the Oneness of) Allah and His Messengers, they are the Siddiqeen (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allah - Islamic Monotheism) and deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing Fire. (Surah Al-Hadeed – 19)

Look, here the ranks are mentioned; there is no mention of fellowship or companionship. So, it is not said, "Those are the prophets," but rather, "The truthful and the martyrs."

Answer number 4

If, according to you, these degrees are attained through obedience, then we ask what these degrees are like. True or False. If obedience makes a prophet a false or true, then the Siddiq, the Martyr, and the Righteous are also false or true. And if those three levels are real, then the Prophet must also be real. Where is the justice in that when obedience is obtained in four levels from it, three of which are real? One is shadowy and apparent, or all four are real, or the four Zilli and Barozzi. If you say that Zilli and Barozzi are not truthful and martyred, then first of all, this is not Muslim, even if it is accepted, we say that Zilli and Barozzi are not prophets either. This is also your modern term. And if you say that Zilli are martyrs, we would ask. Are the rulings of the real shaheed and the Zilli martyr the same? And the rulings are not the same because the martyrs, such as the drowned and the drowned, were given a bath. It is said that although a true martyr is not given a bath, it turns out that the ruling is not the same, and according to you, the rulings of the shadowy Prophet are the same. They are those of the true Prophet, because according to you, the Zilli Prophet is a false prophet.
(Haqiqat al-Wahi, p. 163, Khazain, p. 176, vol. 22, Aina Kamalat Islam, p. 135, Rohani Khazain, p. 35, vol. 5)

Mirzai objection

Here is, مع بہ معنی من

Answer number 1

First of all, we do not accept that مع means من because in Arabic, مع is not used in the sense of من. It would not have happened if it had meant "من"; then "مع" could not have been included in the word "من," even though there is evidence of this in Arabic; see the dictionary. The famous book "Al-Misbah Al-Munir: (ودخول من نحو جنت من معه) And entering from the direction of Paradise from among those with Him", that is, the Arabs say

Paradise is from among those with the people, so with those who are with Him. The insertion of "من" indicates that "مع" never means "من". The remaining verses are those that the Qadianis mistakenly interpreted. None of the verses mentioned مع as meaning من. See وتوفنا مع الابرار. What does the famous commentator Imam Razi (ra) mean in his commentary on Al-Abrar:

وفاتهم معهم هي ان تموتوا على مثلهم اعمالهم حتى يكونوا فى درجاتهم يوم القيامة قد يقول الرجل انا مع الشافعي في هذه المسئلة ويريد به كونه مساويا له فى ذالك الاعتقاد "

Their death with them means that you die with the same deeds as them, so that you may be in their ranks on the Day of Resurrection. A man may say, “I am with Al-Shafi’i in this matter,” meaning that he is equal to him in that belief. (Tafsir Kabir, p. 181, vol. 3)

Answer number 2

Even if we accept that it is also used in the sense of مع / من somewhere, how did this make it necessary to use it in this context? In the verse مع / من, it also means "to be a companion, but none of the commentators have taken this meaning here.

Answer number 3

When a word is used in two senses, it is seen which is the truth and which is the justification, as long as the truth is that if there is no excuse, then there is no recourse to the authorized. In the sense of companionship and fellowship, there is truth, and here truth it is not united, but the phrase "وحسن اولئک رفيقا" clearly and explicitly indicates that it is here in the sense of companionship, otherwise. This sentence would be completely useless and redundant in the divine word, because when those people themselves became prophets and truthful by obeying. So, what need is there to say that these people will have good company?

Answer number 4

If the meaning of "مع" is taken to mean "مَن", then what would be the meaning of the following verses:

محمد رسول اللّٰہ والذین معہ ..... الخ and ان اللّٰہ مع الصابرین

Muhammad (ﷺ) is the Messenger of Allah ……., and those who are with him

Answer number 5

The famous commentator Imam Razi (ra), who, according to Mirza, is a sixth-century Mujaddid, has explained your meaning clearly and distinctly denied:

"ومعلوم أنه ليس المراد من كون هولاء معهم هو انهم يكونون في عين تلك

الدرجات لان هذا ممتنع" (تفسیر کبیر ۲۶۳)

"And it is known that what is meant by these being with them is not that they will be in the same ranks, because this is impossible." (Tafsir Kabir (263)

Answer number 6

Mirza himself admitted that obedience and becoming a follower of the Messenger do not lead to prophethood, but instead to a greater status. One can attain the status of a hadith scholar, but one cannot rise above it.

Reference number 1

"When someone's condition reaches this stage (which has been mentioned before), his affair with this world is over." He attains a higher position and secretly maintains all the guidance and exalted positions given to the prophets and messengers before him. He becomes the heir and deputy of the prophets and messengers. That fact, which was called a miracle among the prophets. It is manifested in him under the name of a miracle, and the same reality that was designated in the prophets under the name of infallibility. It is

called in the name of security, and the same truth that is spoken of in the name of prophecy among the prophets is also present in it. In the context of Hadith, this appears to be the same reality, but because of the colour's intensity and weakness, their names differ. They are kept distinct. That is why the blessed words of the Holy Prophet (ﷺ) say that a hadith narrator would be محدث نبی بالقوہ a prophet by force. If the chapter on prophecy were not closed, every hadith narrator would have within himself the potential to be a prophet, and this potential, in terms of competence, it is permissible to attribute the hadith to the prophet, meaning we can say that the Muhaddith is the prophet, just as we can say:

العنب خمر نظر اعلى القوة والاستعداد ومثل هذا الحمل شائع متعارف في عبارات القوم

وقد جرت المحاورات على ذالك كما لا يخفى على كل ذكى عالم مطلع على كتب الادب"

Grapes are wine, a sign of superior strength and readiness, and such a concept is common and well-known in the expressions of the people, and discussions have taken place on this basis, as is not hidden from any intelligent, knowledgeable person familiar with books of literature.

(Review of Religions April 1904 titled The Blessings of Islam, Aina Kamalat Islam, pp. 237/238 Vol. 5. Khazain 7 23/238)

From this passage, it becomes clear that the shadow prophethood is also in fact a hadith, and the shadow prophet who is created through perfect obedience is in fact a hadith. Therefore, the Qadianis' claim that prophethood is achieved through obedience and following is wrong. Here, the charge that Mirza is making of a Muhaddith on the Prophet and calling him a Muhaddith prophet is only in terms of his strength and ability.

Just as the pregnancy of grapes is similar to that of wine in terms of strength and potency, it is now clear that although this is permissible, it is not. Their rulings differ, just as those on grapes and wine do. Similarly, the hadith narrator, whom we are literally calling a prophet, is different. His commands must be different from those of the Prophet. Therefore, it was proven that obedience to the Mirza, the prophethood that is attained, is the status of a narrator, the denial of which is not disbelief. Obedience is the only way to achieve this status. There is no dispute.

Reference number 2

Hazrat Umar's (RA) existence was, in a shadowy way, as if the fact was the same as the Holy Prophet (ﷺ). (Ayam al-Sulah, p. 35, 34, Khazain p. 265 c. 14)

Reference number 3

Hundreds of people have passed away, who were known as Muhammad, and with God, they were pseudonyms, Muhammad or Ahmad.
(Aina Kamalat Islam, Vol. 5, p. 346, Khazain, p. 346, Vol. 5)

Result

From the references mentioned above, it is also clear that one cannot become a prophet through following and obedience. In contrast, according to him, hundreds of people whose names were in the shadow of Muhammad and Ahmad, and the existence of Hazrat Umar was also in the shadow of the existence of the Holy Prophet. So, did any of them claim prophethood and form their own separate group or nation or declare their deniers to be infidels? He said, "Hellenist." (فعليكم البيان بالبرهان)

Answer number 7

The highest rank among the Ummah is that of truthfulness, martyrdom and righteousness. The lowest rank is that of obedience. Only the Ummah can attain these ranks, and not that he himself becomes a prophet, because we see that the Companions group that fully follows and obeys the Prophet's command, whom Allah Almighty has pleased with in this world and has given them certificates of Paradise. He has given us the gift of knowledge and has set an example of such obedience that no one in the Ummah will be able to match it until the Day of Judgment. According to Mirza, the reality of Muhammad had been realized, and Hazrat Muhammad (ﷺ) also said about him.

If there were a prophet after me, it would be Omar (RA)

(عمر لو کان بعدی نبی لکان)

Omar (RA), if there had been a prophet after me, he would have been

(ابوبکر خیر الناس بعدی الا ان یکون نبی)

Abu Bakr (RA) is the best of people after me, unless he is a prophet

Despite the existence of the Companions, none of them attained the position of prophethood, and no one claimed prophethood, but rather, people like Hazrat Abu Bakr (RA) could not have become a prophet like Siddiq and Umar (RA), who could now claim to have been a martyr and a hadith scholar? No one could become a prophet. Now, who in the Ummah can claim that he has followed more than these men and has reached the position of prophethood?

Answer number 8

If obedience leads to prophethood, then the question arises as to why Hazrat Abu Bakr Siddique (RA) and Hazrat Umar Farooq (RA) did not receive it? On the Day of Judgment, they will not be justified in asking Allah Almighty, "O Allah, You granted prophethood through obedience." When we had sacrificed our lives, wealth, children, and everything for your Messenger (ﷺ), what sin did we commit in not fulfilling the Prophethood? Did you not elevate us to the highest and most exalted position of Allah? Was it your justice that required a man whose faith is also in dispute, and he was also a spy and agent of the British, and instead of obeying the Holy Prophet (ﷺ), the British, who gave him this position, considered obedience to be an obligation?

ناطقہ سر بگریباں ہے اسے کیا کہیے

Mirza Sahib and the British Obedience

So, my religion, which I express again and again, is that Islam has two parts: one is to obey God Almighty. And the second is the kingdom that has established peace, that has sheltered us under its shadow from the hands of the oppressors. The Empire is Great Britain. (Shahada-tul-Quran, p. 84, Khazain, p. 380, vol. 6)

Mirzai objection

Imam Raghib supports our interpretation, as he says:

قال الراغب ممن انعم عليهم من الفرق الاربع فی المنزلة والثواب النبي بالنبي والصديق بالصديق والشهيد بالشهيد والصالح بالصالح واجاز الراغب ان يتعلق من النبيين لقوله ومن يطع الله والرسول ای من النبيين ومن بعدهم " (البحر محیط ج ۳ ص ۲۸۷)

Al-Raghib said that among those who were favoured from the four groups in terms of status and reward are the Prophet with the Prophet, the truthful one with the truthful one, the martyr with the martyr, and the righteous one with the righteous one. Al-Raghib permitted that it be related to the Prophets because of His saying, "And whoever obeys Allah and the Messenger (ﷺ)," meaning from the Prophets and those after them. (Al-Bahr Al-Muhit, vol. 3, p. 287)

See, it is clear from this phrase that when we refer to the Prophets as those who obey Allah, the meaning is: whoever among the Prophets obeys Allah and His Messenger (ﷺ) will be like this. So, it became known that there are some prophets in this nation, too. There must be those who obey the Messenger. If the door of prophethood is closed, then according to this verse, who are they? There will be a slave who obeys the Messenger of Allah (ﷺ).

Answer number 1

This phrase is not in any of Imam Raghib's books. If you have the courage, please present the book by Imam Raghib in which this phrase appears.

Answer number 2

This is a clear example of the Qadianis, and in presenting this reference, they have also used their traditional deception. The reference to this Tafsir Bahr Muhit is from the book of Allama Andalusi, who quoted and interpreted it.

"وهذا الوجه الذی هو عنده ظاهر فاسد من جهة المعنی او من جهة النحو

This aspect, which appears to be flawed in terms of meaning or grammar, is the one he is referring to. (Al-Bahr Mohit, p. 287, v. 3)

That is, the grammatical error is that min al-Nabiyen is part of the reward, and here it is being considered part of the condition. The semantic error is clear that this passage is against the finality of the Prophethood. A great person like Allama Raghib cannot make this mistake. This passage is wrongly attributed to him.

Answer number 3

Even if Imam Raghib's statement is accepted as correct, it is not against us because all the prophets and their followers are followers. Look, on the night of the Ascension, all the prophets (peace be upon them) followed and followed you, and your leadership in the Holy City (Bayt al-Maqdus) was established.

He prayed, and, besides the previous prophets and the last prophet of the Children of Israel, Jesus, peace be upon him, recited verses from the Quran. According to the hadiths of the Prophet, he will come to this nation before the Day of Judgment and will follow the Sharia of the Prophet Muhammad (ﷺ), and he will obey. Therefore, a perfect individual was found among the prophets who would follow and emulate you.

Our question

Is the prophecy bestowed or gained elsewhere? If you say that the prophecy is granted, then your argument is over, because the prophecy you believe in (i.e. that it is obtained through obedience) is gained. If you say that it is, then it is wrong, but there is a connection with acquisition, as in the case of يهب لمن يشاء اناثا . The answer is that first of

all, when there is a trade involved, it becomes gained, not just bestowed. Gained Prophethood is false, as will be explained later. The rest of the verse you have presented is, first of all, a comparison with a difference. Where is the birth of children, and where is the gift of prophethood?

Secondly, it is also wrong to assume a connection between wealth and profit. He says that there is no profit involved here, but rather, as Allah Almighty says, it is merely a gift, because if they do not want it. The spouses should continue to earn money throughout their lives and not give it to each other; if they wish, they can give it to someone who is not earning anything, such as Eve (peace be upon her) and Jesus (AS).

Answer number 2

If someone accepts prophethood, then infallibility ceases.

Answer number 3

Reference number 1

Allama Sharani says:

فان قلت فعل النبوة مكتسبة او موهوبة فالجواب ليست النبوة مكتسبة حتى يتوصل اليها بالنسك والرياضات كما ظنه جماعة من الحمقاء (كالقاديانية) وقد افتى المالكيه وغيرهم بكفر من قال ان النبوة مكتسبة "

(اليواقيت والجواهر ص ۱۶۴ ج ۱)

Suppose you say that prophethood is acquired or bestowed. In that case, the answer is that prophethood is not acquired, so it cannot be attained through asceticism and spiritual exercises, as some foolish people (like the Qadianis) have thought. The Malekis and others have issued a fatwa declaring as infidels those who say that prophethood is acquired. "If you say that the act of prophethood is earned or gifted, then the answer is: Prophethood is earned until it reaches it.

Reference number 2

من ادعى نبوة احد مع نبينا ﷺ او بعده وداعى النبوة لنفسه او جوز اكتسابها او البلوغ بصفاء القلب الى مرتبتها وكذلك من ادعى منهم انما يوحى اليه وان لم يدعى النبوة فهولاء كلهم كفار مكذبون للنبى ﷺ لانه اخبر ﷺ انا خاتم النبيين لانبى بعدى

(شرح شفاء القاضى عياض ص ۲۷۰۲۷۱)

Whoever claims prophethood with or after our Prophet ﷺ, or claims prophethood for himself, or deems it possible to acquire it or attain its rank through purity of heart, and likewise whoever claims to receive revelation even if he does not claim prophethood, then all of these are disbelievers and deniers of the Prophet ﷺ, because Allah informed us that I am the Seal of the Prophets and that there is no prophet after me.

Imam Razi's (ra) Tafsir:

ومعلوم انه ليس المراد من كون هولاو معهم هو انهم يكونون في عين تلك الدرجات لان هذا ممتنع"

(تفسير كبير (۲۶۳)

It is known that what is meant by the fact that they are with them is not that they will be in those same ranks, because this is impossible.

Imam Razi (ra), who, according to Mirza, was a famous Muslim reformer of the 6th century, see if he has any clarity. He has refuted the Mirzai interpretation that "those are with those who are with them" does not mean that obedience will grant them those degrees. They will be obtained because it is forbidden; instead, it only refers to their company, as we say.

Answer number 4

ان رسول الله ﷺ كان يدعو قرب وفاته اللهم بالرفيق الأعلى مع الذين انعمت عليهم من النبيين والصديقين والشهداء والصالحين هل مراد منه ان يصير من النبيين ..... الخ وهو نبي ورسول عظيم من قبل بل معناه ان الرسول كان يطلب عن ربه الرؤف الرحيم يتقله من دار الدنيا الى جوار. حيث يحصل له رفقه الانبياء والصديقين

The Messenger of Allah (ﷺ) used to supplicate near his death, "O Allah, grant me the highest company with those You have favoured among the prophets, the truthful, the martyrs, and the righteous." Does this mean he wanted to become one of the prophets, even though he was already a great prophet and messenger? Instead, it means the Messenger was asking his Compassionate and Merciful Lord to take him from this world to the company of the prophets and the truthful. There, he would attain the companionship of the prophets and the truthful.

Answer number 5

In this verse, (من يطع الله ورسوله) "Whoever obeys Allah and His Messenger (ﷺ)" and "Whoever is a common person" which includes both male and female, there is no difference between these two verses. A woman can also argue that she is a prophet, although even the Qadianis do not believe in it. (ما هوا جوابكم فهو جوابنا)

What is your answer? Our answer is.

Mirza's confession about the non-earned nature of prophethood

Reference number 1

And there is no doubt that the status of a hadith is simply that, and cannot be acquired, just as prophethood cannot be acquired.
(Urdu translation of Hamama-tul-Bushra, p. 82, Khazain, p. 301, vol. 7)

Reference number 2:

صراط الذين انعمت عليهم . This verse summarizes that the person who has been granted this status has received it as a reward, i.e. the reward of any action is not due to mere grace (Chashma Masih, p. 42, Khazain, p. 365, vol. 20).

Benefit

It is a miracle of the Holy Prophet's (ﷺ) finality of prophethood that Mirza wrote against his own principles, which is why it has been said that it is "magic"—the one who speaks loudly.

Prophetic Hadiths brought upon us the Mirzai Dajal.
لانبی بعدی" " Objections with answers

Object number 1

The meaning of "لانبی بعدی " is that there will be no prophet with the Shariah after me, as is clear from the explanations of most scholars. It seems there can be no prophet under Sharia law after you. This is also what the Holy Prophet (ﷺ) meant. Because you have mentioned the coming of Jesus (peace be upon him), it is clear that the word "no" does not mean a general negation.

Answer number 1

Here, the negation is thing-specific, and the negation is general, as Mirza himself has admitted:

الا تعلم ان الرب الرحيم المتفضل سمى نبينا ﷺ ختم النبيين بغير استثناء وفسره نبينا ﷺ في قوله لا نبي بعدى بيان واضح للطالبين ولو جوزنا ظهور نبي بعد نبينا ﷺ لجوزنا النفتاح باب وحى النبوة بعد تغليقها وهذا خلف كما لا يخفى على المسلمين وكيف يجئ نبي بعد نبينا ﷺ وقد انقطع الوحى بعد وفاته وختم الله به النبيين".

Do you not know that the Merciful and Generous Lord named our Prophet the Seal of the Prophets without exception, and our Prophet (ﷺ) explained this in his statement, “There is no prophet after me,” a clear explanation for those seeking knowledge? If we were to allow the appearance of a prophet after our Prophet, we would be allowing the reopening of the door of prophetic revelation after it had been closed, and this is a contradiction, as is not hidden from Muslims. How could a prophet come after our Prophet, when revelation ceased after his death, and Allah sealed the prophets with him? (Hamama-tul-Bushra, p. 20, printed 1894; Khazain, p. 200, vol. 7)

How clearly has Mirza Sahib taken the exact translation and meaning of Khatam-un-Nabiyen and La-Nabi Badi as we do? The remaining objection regarding the name of Jesus (AS) has already been answered. His arrival makes no difference because his return will not add anything to the list of prophets.

Answer number 2

Just as in La ilaha ill Allah, there is no god after Allah, the Almighty, and there is no other god besides Him, similarly, in the next Prophet, the same is true. It will make sense.

Objection

Here, one should look at the meaning of the word "Mutakalam". The definition of the word "Mutakalam" is that after you, there will be no one who is the Prophet of Sharia in every matter. It is essential to consider the speaker's meaning.

Answer number 3

We say that the meaning of the speaker is the same as what we describe, and the distinction is only verbal, as Mirza noted in his writing on the book Chashma-e-Marifat, page 180, Khazain 189, volume 23, that this book was written six days before Mirza's death and published on May 20, 1908.

And the only dispute between our Muslim opponents and us is that we do not accept the words of God, which are prophethood, that is, prophecy. Those who consist of prophecies are called prophets, and a person who is given many such prophecies through revelation is called a prophet. We call him a prophet because a prophet is a messenger of God. He provides abundant news of the future through inspiration, but our Muslim opponents believe in divine dialogue, but due to their ignorance, they do not do such things. Conversations that contain many predictions are not called prophecy, even though prophecy is only about providing information about the future. It is called that which is revealed through revelation and inspiration, and we all agree that the Sharia ended with the Holy Quran; only the good news, that is, the prophecies, remain.
(Chashma Ma'rifat, Part II, p. 180, Khazain, p. 189, Vol. 23)

Objection

لانبي بعدى "La Nabi Badi" means that no prophet can come to oppose me and oppose me, as in the hadith "فاولتها كذابين يجر جان بعدى " (The liars).

Answer number 1

The word "after" means "after the mission," whether in life or in the afterlife, as in the Holy Quran. It has happened, and it does not mean death but is used in relation to life, such as "بئس ما خلفتموني من بعدى" and "وقفينا من بعده الرسل" It is clear from the verse "We established ourselves after the Messengers" because there were many prophets during the lifetime of Prophet Moses (AS). Mirza himself has said that the meaning of the next is temporal, not competitive. (Kitab al-Bariyah, 185, Khazain, p. 218, vol. 13, margin)

"A prophet in the true sense of prophecy should come after the Holy Prophet (ﷺ)." (Anjam Atham, p. 27, Khazain p. 7 vol. 11, Hamama Al-Bushra p. 20, Khazain p. 200 v. 7)

Answer number 2

The use of the word "Badi" in the sense of opposition or competition does not necessarily mean that the exact meaning is intended here. If you have the courage, prove with some evidence that this is the meaning here or that a Muslim reformer has interpreted this meaning.

Sayings of the Elders on the Fulfillment of Prophethood and Answers

Important note

1. Mirzai presents the sayings of the elders as proof of the fulfillment of prophecy; most of them in Dajal and Talbis are used, and there are explanations from these same elders regarding the finality of the Prophethood.
2. The purpose of all the passages that Mirzai presents, with which he proves the continuity of prophethood, is to: Their statements show that for them the second coming of Jesus (peace be upon him) is inevitable. And he will be subject to the Shariah amended by the Prophet, that is why they say that no prophet can come after the Prophet who can abrogate his Shariah, but can come as a follower of him. By this, they mean only Jesus (peace be upon him), not that they present it as a rule.

   For details, see Allama Khalid Mahmud's book "Aqedah al-Ummah" and Maulana Muhammad Nafi's book "khatam-e-Nabuwat aur Salaf-e-Salihin".

3. The numerous texts of the righteous predecessors that are presented do not at all mean that prophethood continued after the Prophet. Instead, Mirza Sahib himself admits that the righteous predecessors believed in Muhadeseen and Mujaddidism.

Mirza responded to the objection of a Sarhadi Pathan at noon on May 25, 1908, the day before his death. While giving the sermon, he said, "I do not believe in any new prophecy, but rather I believe in the same kind of prophecy that Sheikh Ibn al-Arabi (ra) and others believe in." "I believe in the power of prophecy and its need."

Let's see what kind of prophethood Sheikh Ibn Arabi (ra) is capable of.

Sheikh Ibn Arabi (ra), the final verse of the Prophethood and the Mirzais

In his commentary on the hadith (لم يبق من النبوت الا المبشرات) "There is nothing left of prophethood but good news," Sheikh Ibn Arabi (ra) writes:

قالت عائشه اول ما بدی به رسول الله ﷺ من الوحی الرویا فکان لایری رویا الاخرجت مثل فلق الصبح و هي التي ابقی الله علی المسلمین وهی من اجزاء النبوة فما ارتفعت النبوة یا نکیله ولهذا قلنا انما ارتفعت نبوة التشریح فهذا معنی لا نبي بعده

(فتوحات مکیه ج ۲ باب ۷۳ سوال نمبر ۲۵)

It is narrated from Hazrat Aisha Siddiqa (RA) that the Holy Prophet (ﷺ) used to see in dreams before the revelation (of Prophethood). What he saw in his dreams at night would appear outside like the bright morning light. And these are the things that Allah has preserved for the Muslims until the Day of Judgment, and this true dream is one of the components of Prophethood. Therefore, Prophethood did not wholly cease, and that is why we said there is no next Prophet. This means that after the Holy Prophet (ﷺ), there is no legal prophethood left.

It is quite clear from this passage that there is nothing left of prophecy except good dreams. Is every good dreamer a prophet? Has anyone in the Ummah ever declared a person who sees a good dream a prophet?

Then, some scholars and Sufis are blessed with revelation and inspiration, which at first glance seems to contradict the finality of prophethood. But Ibn Arabi (ra) explained it.

فلا اولیاء والا انبیاء الخبر خاصة والانبیاء شرائع و الرسل و الخبر و الحکم

(فتوحات مکیه ج ۲ باب ۱۵۸ صفحه ۲۵۷)

Neither saints nor prophets are the news in particular, and the prophets are
The laws, and the messengers are the news and the judgment.
(Fatuhat Makiya, Vol. 2, Chapter 158, Page 257)

Prophets and saints are given special news from Allah Almighty through Khabar Khaasa, and the legal rulings for the prophets are Sharia and Prophethood; news and commands are revealed.

Ibn Arabi (ra) declared the revelation of all the prophets to be lawful and destroyed the stronghold of the Qadianis' antichrist.

Now, let's see what Ibn Arabi (ra) has to say about the prophethood he called ongoing.

وهذا النبوة جارية سارية فی الحیوان مثل قوله تعالیٰ واوحیٰ ربك الی النحل

(فتوحات مکیه ج ۲ باب ۱۵۵ صفحه ۲۵۴)

This prophecy is ongoing and applicable to animals, as in the Almighty's saying:
"And your Lord inspired the bee."
(Fatuhat Makiya, Vol. 2, Chapter 155, Page 254)

This explicit statement by Ibn Arabi (ra) makes it clear that he considers prophethood continuous for the saints; they do not regard them as revelations of prophecy but as news and guardianship, limited to guidance only. Commands and news, commandments and prohibitions of the Sharia, and Messenger-ship have nothing to do with it; it is only guidance for which they have used the word prophethood. And they are not. Prophethood is considered to be ongoing in animals. Can Qadiani prophethood also be found in donkeys, dogs, etc.?

It is quite clear that these gentlemen believed in Mujaddidiya and Muhaddith. If they had believed in prophethood, these people would have called to faith and called their deniers infidels, even though they are neither of those things.

Practice Lesson No. 15

Question No. 1

Write short answers to the questions given below.

من يطع الله والرسول فاولئك مع الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين "

1. "Whoever obeys Allah and His Messenger (ﷺ), then they are with those whom Allah has bestowed favours on among the Prophets, and the martyrs and the righteous." How do the Qadianis prove prophethood with this verse?

……

……

2. Explain the answer number four to the above argument?
   ……

   ……

3. Describe the three levels of obedience.
   ……

   ……

4. What does this phrase mean? دخول من نحو جنت من معه
   ……

   ……

5. So, this is my religion, which I express again and again. Who has said this to complete?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
And we have our eyes.	A famous preserved reformer.
"La Nabi Badi "means that?	Appeared outside like the morning light.
What you dreamt about at night	There will be no prophet after me with a new Shariat.
According to Mirza, Imam Razi is from the sixth century.	This is also your modern term.
We say that not even the Zilli, Brozi prophet.	Will be able to cool down your eyes with your presence.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. Ibn Arabi (ra) declared this to be the revelation of all the prophets and destroyed the stronghold of the Dajal of the Qadianis.

   Real Virtual Legislative Zilli (Shadow)

2. After the Holy Prophet (ﷺ), no prophet can come who will ……. his Sharia.

   Cancelled Paused Strong Cut off

3. We all agree that Sharia is over on …….

   Prophet Muhammad (ﷺ) Imam Mahdi, Hazrat Isa (AS) Holy Quran

4. In this verse, there is (من يطع الله و رسوله) "whoever obeys Allah and His Messenger (ﷺ)" and "whoever is common" which includes both.....

   Proper or Common noun. Masculine Feminine Singular Plural Open Closed

5. The last prophet of the Israelites.

   Syedna Yahya (AS) Syedna Noah (AS) Syedna Moses (AS) Syedna Jesus (AS)

Fill in the blank for question number 4.

1. This shows that there is no mention of degrees here, but merely …… of status.
2. Because, according to you, the Prophet's denial is that of a disbeliever……..
3. Mirza himself admitted that obedience and becoming فنافی الرسول for the Prophet are not equal……
4. There are two parts to Islam: one is to obey Allah Almighty, and the other is to obey the one …….. who has established peace.
5. The rest of the verse you presented is, first of all, ……. a comparison with a difference.

Question No. 5:

The following passage is taken from which book?

هو انهم يكونون في عين تلك الدرجات لان هذا ممتنع

Mirror of Islam Tafsir Kabir Rohani Khazain al-Bahr al-Muheet

Lesson number 16

Mirza's false claims and reasons

Reason one

Mirzaei says that just as the Holy Prophet (ﷺ) lived among you for a lifetime before his prophethood, he presented the life he spent among the infidels as evidence. Similarly, Mirza Sahib's life before prophethood is also spotless. Accusations were made about Mirza's later life, but because there was opposition at the time, they were instead levelled against Mirza's first life. It is clear from his appearance that he is spotless, and Mirza Sahib is a true prophet of God. فقد لبثت فيكم عمرا من قبله

Answer number 1

The entire life of a prophet is pure and spotless. His avoidance of discussion about the afterlife is evidence of this. There must be something dark in his life.

Answer number 2

In his first life, Mirza won an inheritance by fighting a case in the English court, even though the Prophet is not anyone's heir. نحن معشر الانبياء لانرث ولا نورث

Answer number 3

These small and big thing of yours is not preserved. Indeed, the life of the Prophet before his prophethood was also pure. And it is spotless, and the life after the claim of prophethood is also pure, but the first one. A life that is pure and flawless doesn't need to be a prophet, just as it is necessary for a prophet not to be a poet; he should not be a poet. He who does not lie may not learn to read and write, but it is not necessary that he who is not a poet, or does not know how to read and write, or does not lie. May he also become a prophet.

Answer number 4

Mirza Qadiani himself has admitted that no one is infallible except the Prophets (peace be upon them), and neither am I infallible. See: "
But unfortunately, Batalvi Sahib did not understand that neither I nor any other human being can claim to be infallible after the Prophets (peace be upon them).
(Karamat al-Siddiqeen, p. 5, Khazain, p. 47, vol. 7)

Answer number 5

Mirza Qadiani himself admits that he has spent a long time in obscurity, saying: "These are the inspirations of this age." More than thirty years have passed since then, and all these revelations have been published in the Braheen Ahmadiyya. It's been more than 26 years since I was born, and at the time, no one knew me, no one agreed with me, and no one cared about me. Opponent, because I was nothing at that time and a mere human being, hidden in obscurity. Instead, all the people of the town and thousands of others know that at that time he was actually like a dead man who was buried in a grave. "I have been buried for a hundred years, and no one knows whose grave this is."(Tatammah Haqiqat Al-Wahi, pp. 27, 28, Khazain, 461, 460, 459, vol. 22)

When Mirza Qadiani, according to his own words, was so anonymous that he had neither opponents nor supporters, but instead he was like a dead man who had been buried in a grave for a hundred years, how can it be right to present such a life as a justification and claim?

Answer No. 6 (Disobedience to mother)

My mother told me that, once, as a child, Mirza asked his mother for something to eat with bread. She said something, perhaps jaggery, and said, "Take this." Hazrat said, "No, I don't." He did not accept it. He told her something else. Hazrat Sahib gave her the same answer. She was sitting there, angry about something, and said sternly, "Go and eat bread with ashes." Hazrat sat down after pouring ashes on the bread, and a joke spread in the house. (Seerat al-Mahdi, Part 1, pp. 226, 225, narration 245, modern edition)

Every intelligent person can understand that Mirza's mother's intention was not that you should literally eat bread from ashes, but rather as a form of torture. It was said, and while

Mirza Sahib's foolishness is being proven in this regard, Mirza Sahib's mother's disobedience is also being proven. It is also being demonstrated. Now tell us, can a prophet disobey his mother? And that too in a well-known matter.

Answer number 7

Narrated to me that once in his youth, Masih Maud went to collect his grandfather's pension, and Mirza Imamuddin also followed him. When he collected his pension, he tricked him. Instead of bringing him to Qadian, he took him outside and kept taking him here and there. Then, when he had spent all the money, he left him and went somewhere else. Masih Maud did not return home due to this shame... etc.
(Seerat al-Mahdi, Part 1, pp. 39, 38, narration no. 49, modern edition)

It should be clear that Mirza was 24/25 years old at that time because his birth (according to Kitab al-Baraiya, p. 146, Khazain, vol. 13, p. 177) is 1839 or 1840, and his date of employment (according to Seerat al-Mahdi, p. 140, narration No. 50 modern edition) is 1864. It should also be clear that this pension amount was not small, but seven hundred rupees, which could be equivalent to millions today.

Now, keeping in mind Mirza Sahib's age and the massive amount of money, consider the underlined words: where was all this money spent? Was Hazrat Sahib a minor at that time when Imam Deen tricked him? And what is the point of deceiving and taking him somewhere else and moving him around? If Mirza Sahib is so forgetful and small, why did the family send him to collect such a large sum of money? Just think about what this word means. Then consider that this money was not spent on any good cause, but was squandered, and squandering is only said where there is no good. Going out is a term for wandering people who are not content with their homes and go here and there. And some young people, if someone is addicted to immorality, they say, "So-and-so is going out."

Some Mirzais reply that these 700 rupees were not spent on going to and from prostitutes, but rather on the Mirza. He had paid the court a fine of seven hundred rupees, and Maulana Karam-uddin Zadrain of Jhelum district fined him. If it happened, Mirza Sahib had given this money there and not spent it elsewhere.

This answer is wrong. In the case of Maulana Karamuddin, there is no mention of Imamuddin, but in the pension case, Imamuddin is mentioned. He was moving him

around. This money was not spent on anything except shameful things. Yes, it could be that Mirza Ghulam has been wandering around hunting pigs so that this prophecy can be fulfilled on them. These people are surprised and say, 'What kind of Christ is this that he has come to guide people and is playing around outside hunting pigs?'
(Seerat al-Mahdi, 3rd, 809, narration number 946, modern edition)

At the beginning of the talk, Mirza Sahib's youth is mentioned. What is the point of going around talking about youth? (And the court is also a witness to Mirza's cheerful disposition) If these were not shameful acts, why does Mirza Sahib say he feels ashamed in the end? It turned out that shameful things had indeed happened to him. The fact is that only Mirza Ghulam's wife narrates it. Obviously, women are not afraid of their husbands' "activities". They are conscientious about their movements.

We ask the Mirzais to account for where the seven hundred rupees were spent. Otherwise, the infallibility of your prophet does not remain, and your claim that Mirza Sahib's life before prophethood is false becomes invalid. It was absolutely spotless.

Answer number 8

The Prophet Muhammad (ﷺ) first called his family and announced his purification to them. They declared in unison, (جر بناک مرار نما وجد نافیک الاصدقا) "We have tested you repeatedly, so we have made you truthful." We have found nothing but the truth. On the contrary, Mirza Qadiani presents Maulvi Muhammad Hussain in his defence, who had been with him for a long time, even though he was not even a resident of Mirza Qadiani's city. The cleanliness of the Holy Prophet (ﷺ) is yours, chief of the tribe, Abu Sufyan, who presented Har-Qul before the king at a time when he had not yet accepted Islam. Similarly, Hazrat Khadija (RA), your life partner, clarified aspects of your early life. At the same time, the angel Gabriel (as) came to you for the first time, and Hazrat Aisha Siddiqa (RA) took care of the final stages of your life. She is presenting and saying, "کان خلقه القرآن" ("The Quran is the source of your morality.").

Now listen to the testimony and condition of Mirza Qadiani's wives, including his first wife, the mother of Fazal Ahmad and Sultan Ahmad. The famous "Phajje de maa", he did not divorce her, nor did he like being married for almost 33 years after his son's birth. But in fact, he made her single, in clear violation of the Holy Verse: (ولا تذروها کالمعلقة) "And do

not abandon her like a suspended soul."(عاشروهن بالمعروف ولا تميلو كل الميل) There was also clear opposition to the commandments and not to any religious affiliation.

Reference number 1

In the name of Allah, the Most Gracious, the Most Merciful. Hafiz Noor Muhammad, a resident of Faizullah Chak, told me that the Promised Messiah had said many times that Sultan Ahmad (i.e., Mirza Sultan Ahmad Sahib) is sixteen years younger than us. Fazl Ahmad is 20 years younger than we are. And after that, we had no connection with our home. (Seerat al-Mahdi, Part 2, p. 349, narration 385)

Reference number 2:

Hazrat Mother Sahib narrated to me that the Messiah was known from the very beginning as the mother of Mirza Afzal Ahmad. People generally used to call him "Phajje de Maa" as a sign of disrespect because Hazrat Sahib's relatives were not allowed to see him. There was a strong aversion to religion, and they were inclined towards it, and they were colored in the same colour; therefore, the Promised Messiah had abandoned intercourse with her. (Seerat al-Mahdi, Part 1, p. 30, narration 41, modern edition)

A few lines later, it is written that even the question of Mohammadi Begum was raised, and her relatives opposed it. Muhammadi Begum was married off to another place, and Fazal Ahmad's mother (Mirza's second wife) did not sever ties with her; instead, Hazrat Sahib divorced her. (Seerat-ul Mahdi Part 1, p. 30, narration 31, modern edition)
Note: Mirza married Nusrat Jahan Begum secondly in 1884 and divorced Phajje's mother in 1892. And in 1892, Muhammadi Begum was married to Sultan Ahmed.

Second argument

Allah Almighty says in the Holy Quran:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ O لَأَخَذْنَا مِنْهُ بِالْيَمِينِ O ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِين.

"And if he had said against Us some of the sayings, We would have taken them from him."

"If Muhammad Mustafa (ﷺ) were to fabricate a false accusation against me, I would cut off his jugular vein." He would have killed him. This proved that if Mirza Qadiani had lied against Allah Almighty, he would have been sentenced within 23 years. He would have been killed internally, and his jugular vein would have been cut because of this claim of the Prophet (ﷺ), who stayed alive for 23 years after his prophethood.

Answer number 1

Let's look at the context of this verse. It will become clear that this statement of Allah Almighty is not meant as a general rule but rather as a personal matter, and it applies only to the Prophet Muhammad (ﷺ), and that too because it was mentioned in the Bible. If the coming prophet claims any false revelation or prophethood on his behalf, he will be killed: I will be their witness for them. I will raise for you a prophet like you from among my brothers, and I will put my words in his mouth, and he will do whatever I command him. He will speak to them, and whoever does not listen to my words which he speaks in my name, I will call to account. But the prophet who presumes to speak a word in my name that I have not commanded him to say, or who speaks in the name of other gods, if anyone speaks in the name of the prophet, that prophet must be put to death.
(Kitab Istasna 2 - 18)

Answer number 2

If this principle of Mirza Qadiani and his followers is accepted, then many true prophets, may Allah forbid, will become liars. Mirza's false claims, and many false prophets will become true. Hazrat Yahya (AS) and many other Israeli prophets will be martyred at a very young age, i.e. within a period of 23 years. According to Mirza's theory, Hazrat Yahya (AS) and other prophets who were 23 years old were martyred will become liars, Allah forbid, and many false prophets will become true, like the one Bahaullah Irani who claimed to be a prophet lived for forty years after the Prophethood, according to the principle of Mirza Qadiani, he was the Prophet of Allah, the owner of the Shariat. If the claim to be the Promised Messiah is proven true, although the Mirzais consider him a liar. Bahaullah claimed to be the Promised Messiah. He was born in 1269 AH and lived until 1309 AH. His life after claiming prophethood would have been forty years.
(Kitab al-Faraed, Book of the Baha'is, pp. 22, 25 and Al-Hikam, October 24, 1904, p. 4)

Answer number 3

Mirza Qadiani is proven to be a liar by his own argument. Although his claim to prophethood is controversial, his followers are divided into two groups: the Lahori group does not recognize him as a prophet or accept his claim to prophethood. In contrast, the Qadiani group considers him a prophet, but their research shows that Mirza Qadiani first claimed prophethood in 1901. And Mirza Qadiani died in 1908. Therefore, it is proven that Mirza Qadiani is a liar according to his argument because he died of cholera within a period of 23 years.

Answer number 4

Supposedly, even if this law is accepted as a general law, it will be related to true prophets. False prophets may be given respite. Pharaoh and Nimrod, who claimed to be divine, were also given respite, and when Mirza was proven to be a liar by other evidence, they were punished. This law will not apply. First, present proof that Mirza is a true prophet.

Mirzai's excuse

When the scholars objected to Mirza, saying that some lairs did not die within 23 years, such as Emperor Akbar and Roshan Din Jalandhari. If it is necessary to die within 23 years, then these gentlemen who weren't destroyed within 23 years after they made false claims of prophethood?

So, Mirza Qadiani replied that the liars you are naming should prove that they claimed prophethood and that a revelation was revealed to them, but he lived for 23 years. Our entire discussion concerns revelation and prophecy, not absolute claims. "This proves that all the holy books of Allah Almighty agree that a false prophet is destroyed."

Now, to present against this, whether Emperor Akbar claimed prophethood or Roshan Din Jalandhari claimed it or someone else? They claimed, and they were not destroyed. This is another act of foolishness. What if it is true that these people claimed prophethood? If they made claims and did not die for 23 years, they should first prove them with a special document. The inspiration that he conveyed to the people in the name of Allah should be presented; that is, he said, "With these words, the revelation has

been revealed that I am the Messenger of God. The original words should be presented with complete proof of their revelation, since our entire discussion is about revelation and prophecy. (Appendix Arbayen 4 p. 11, Khazain p. 477 c. 17)

Answer

This passage is in our favour because, if the entire discussion on prophetic revelation is accepted, Mirza claimed in 1901: "And he died in 1908, and his writing sealed his lies."

الجھا ھے پاؤں یار کا زلف دراز میں لو آپ اپنے دام میں صیاد آ گیا

The trouble is, my friend, put your hair in a ringlet. You have come to your destination as a hunter.

Argumentative argument

The Prophet of Islam said that the sign of the Mahdi is that, during his time, the moon and the sun will be in the same position in the sky during the month of Ramadan. This sign that an eclipse will occur is fulfilled in Mirza Qadiani, which proves that Mirza Qadiani is the true Mahdi according to the Prophetic Hadith.

Answer

The narration that Qadianis present as prophetic hadith is a complete lie, a great slander against the Prophet of Allah (ﷺ). And it is a transparent lie. This hadith is not the saying of the Messenger of Allah (ﷺ), but of Imam Muhammad Baqir (indeed, it is not proven that this is Imam Baqir). (Which Darqutni has quoted in his book.) This statement of Imam Muhammad Baqir (ra) is highly flawed and rejected on the basis of the chain of transmission. This statement, with its chain of transmission, is as follows:

عن عمر و بن شمر عن جابر عن محمد بن علی قال ان لمهدینا آیتین لم تکونا منذ خلق الله السموات والارض تنکسف القمر لاول لیلة من رمضان وتنکسف الشمس في النصف منه

ولم تكونا منذ خلق الله السموات والارض " (دار قطنی ج (ص ۸)

On the authority of Omar and Ibn Shamar, on the authority of Jabir, on the authority of Muhammad Ibn Ali, who said: "Our Mahdi will have two signs that have not occurred since God created the heavens and the earth: the moon will be eclipsed on the first night of Ramadan, and the sun will be eclipsed in the middle of it. These have not occurred since God created the heavens and the earth." (Darqutni, Vol. 88, p. 88)

The first narrator in this passage is Amr bin Shammar, about whom it is written in Mizan al-Itidal:

ليس بشئی زائغ، كذاب، رافضی ، يشتم الصحابة ويروی الموضوعات عن الثقات،

منكر الحديث، لا يكتب حديثه، متروك الحديث"

He is not a deviant, a liar, a Shiite; he insults the Companions and narrates fabricated hadiths on the authority of trustworthy people, a denier of hadith; his hadith is not to be written down, his hadith is rejected.

Allama Shamsuddin Dhahabi (ra), the Imam of the art of narration, writes nine sentences in condemnation of this narrator, which clearly show that the narration of this narrator is not reliable at all.

The second narrator is Jabir; there are many narrators of this name, one of whom is a fake Jabir, about whom Imam Abu Hanifa (ra) says that of all the liars I have met, I have never found anyone more of a liar than Jabir Jafai.

The third narrator is Muhammad bin Ali. There are many narrators of this name, but there is no evidence that any of them is Muhammad bin Ali. I mean Muhammad Baqir (ra). Because Amr bin Shammar had the habit of "يروى الموضوعات عن الثقات" (He narrates the false from trustworthy sources), he used to attribute narrations to the narrators. How can a narration whose chain of transmission is in this condition be considered valid?

Even if this is accepted as the correct statement of Imam Muhammad Baqir (ra), Mirza Qadiani is still a liar because the dates of the Ramadans during which this eclipse occurred during Mirza Qadiani's time do not agree with this statement. There was a lunar eclipse

on the thirteenth of Ramadan and a solar eclipse on the twenty-eighth. However, according to this view, the Mahdi's sign is that during this time, a lunar eclipse will occur on the first day of Ramadan and a solar eclipse on the fifteenth.

Mirzai's excuse

The law of nature is that a lunar eclipse always occurs on one of the thirteenth, fourteenth, or fifteenth lunar days. And the solar eclipse occurs on one of the twenty-seventh, twenty-ninth and twenty-seventh dates of the lunar month. Until today, the first day of the lunar month has not had a lunar or solar eclipse on the 15th. Therefore, according to Imam Muhammad Baqir (ra), the first night of the month of Ramadan refers to the first night of these eclipse nights, that is, the thirteenth night, and half of it relates to the middle date of the three dates of the solar eclipse, i.e., the day of the eclipse, and during the time of Mirza Sahib lunar eclipse occurred on the thirteenth of Ramadan and a solar eclipse occurred on the twenty-eighth, in accordance with the words of Imam Muhammad Baqer (ra).

Answer number 1

The words of the narration cannot bear this absurd interpretation. You said, "The first night of ” اول ليلة من رمضان "Not even a fool calls the first night of the eclipse the thirteenth of Ramadan, ,اول ليلة من ليالى الكسوف the first night of Ramadan, nor the word 'فى النصف منه' can be taken to mean the twenty-eighth date: the twenty-eighth date, twenty-seven, twenty-nine. The middle of the dates cannot be half of those dates, nor can any fool call the twenty-eighth the middle Ramadan.

Answer number 2

This interpretation of Mirza Qadiani is also invalid because the phrase

"لم تكونا منذ خلق الله السموات والارض" appears twice in this statement. Allah created the heavens and the earth, that is, our Mahdi, and these signs will be such that, since the sky and the earth were created, such signs may not have appeared since they were made.

This statement can only be correct if it is kept according to the apparent words, from the first night of Layla-tul-Awwal to the first of Ramadan. And by half a month, the fifteenth

of Ramadan, because since the heavens and the earth were created, these dates have been marked by the moon and the sun. There was no eclipse of the sun either. There was a lunar eclipse on the thirteenth of Ramadan and a solar eclipse on the twenty-eighth of Ramadan before Mirza Qadiani. It has happened thousands of times. Before Mirza, there were three eclipses on the exact dates of Ramadan in the span of 45 years.

Mr. Keith's book "The Uses of the Globe" and "Gardens of the Stars" from 1801 to 1900. A list of eclipses of the century has been given, out of which 45 years are listed in this book, "Heavenly Testimony". The author is listed on pages 15-22 of Maulana Syed Abu Ahmad Rahmani.

An important rule

The 27th volume of the Encyclopedia Britannica mentions an eclipse that occurred 763 years before the time of Jesus Christ. He wrote about the experience up to 1901, after which he wrote that every proven or believed eclipse of this type occurred 223 years before and after. An eclipse occurs, meaning that the eclipse is thought to occur at whatever time and in whatever month, and of whatever type, 223 years before and after the same period. There will be a second eclipse with similar characteristics. Now, in the light of this calculation, consider when 1267 AH in the forty-six years from 1312 AH, three eclipses occurred on the thirteenth and twenty-eighth of Ramadan. This rule was continued. It can be seen that the conjunction of eclipses at some point happened on the thirteenth and twenty-eighth of Ramadan. The calculation is given below. The names of a few plaintiffs I know are presented. How many have been involved in this incident? More experts can learn history.

1. According to 117 AH, 736AD, an eclipse occurred on the thirteenth and twenty-eighth of Ramadan, and at that time a king named Zarif claimed this man of law, who claimed to be a prophet. He died in 126 AH, and his son Salih became king.
2. According to 346 AH, the eclipse occurred on the exact dates in Ramadan 959AD. At that time, Abu Mansur Isa, the claimant to prophethood, was present. For more details, see the book Second Heavenly Testimony, pp. 83-84. According to the second map, the first eclipse was in 161 AH, according to 779AD, it fell on the exact dates of Ramadan. At that time, a claimant to prophethood named Salih was present, and during the time of this Salih, Like Mirza Qadiani, I have seen an eclipse twice on these dates of Ramadan, that is, the appearance of India in 161 AH and

162 AH. It didn't happen to me, but in America. At that time, Mr. Doe was a false claimant to be the Promised Messiah there.

3. After this, an eclipse occurred in 162 AH, corresponding to 780 AD, in which Salih was the claimant, and another in 1312 AH, according to the report, it was held in 1895AD, in which Mirza Qadiani was a false claimant to prophethood. This map shows that, over 45 years, solar and lunar eclipses have occurred together three times in the month of Ramadan.

The dates are as follows:

The first gathering, the first lunar eclipse on 13th Ramadan 1267 AH, corresponding to 13th July 1851AD, and the solar eclipse on 28th July 1851AD accordingly, it fell on 28 Ramadan 1267 AH.

Second gathering: Lunar eclipse 21 March 1894AD, 13 Ramadan 1311 AH, solar eclipse 6 April 1894 according to 28 Ramadan 1311 AH

The third gathering was the lunar eclipse of March 11, 1895, corresponding to the 13th of Ramadan 1312 AH, and the solar eclipse of March 26, 1895, corresponding to the 28th of Ramadan 1312 AH.

It should be noted that during these 45 years, there were not only Mirza Qadiani but also other claimants to the title of Messiah or Prophet. The details of which can be seen in the book The Second Heavenly Witness.

Summary discussion

Every scholar understands that if this gathering is to be considered a sign, then only one sign will be proven, and in the hadith, two signs have been very clearly predicted, and each sign is said to be unique. Therefore, if 13 and 28 Ramadan are eclipsed, then, according to the hadith, every eclipse should be unique. Still, it is clear from the above list that, over a period of 90 years, lunar eclipses occurred on the 13th of Ramadan five times, i.e., in 1263 AH. 1267 AH, 1291 AH, 1310 AH, 1311 AH, 1213 AH. And the solar eclipse occurred on the twenty-eighth of Ramadan six times in 64 years. It has happened, and the meeting of these two occurred three times during these dates. Then can such signs and miracles be possible? Just a moment. Answer with awareness.

(دوسری شہادت آسمانی ص ۱۴ بر حاشیہ ۲)

Practice Lesson No. 16

Question No. 1

Write short answers to the questions given below.

1. What was Mirza's life like before he claimed prophethood?

   ……

   ……

2. What kind of joke did Mirza make when he disobeyed his mother?

   ……

   ……

3. Where did Mirza spend his pension money?

   ……

   ……

4. What sign of Mahdi (peace be upon him) has the Holy Prophet (ﷺ) described?

   ……

   ……

5. Was there a lunar eclipse on Mirza's birth?

   ……

   ……

Question number 2: Match the columns.

First column	Second column
Solar and lunar eclipses in 45 years,	which was the life partner of the Prophet Muhammad (ﷺ).
Mirza claimed in 1901 and died in 1908AD.	They met three times in Ramadan.
To this day, the lunar eclipse occurs on the first day of the moon.	Survived for 23 years
Similarly, Hazrat Khadija (RA)	And there was no solar eclipse on the 15th.
Prophet Muhammad's (ﷺ) claim after prophethood	And with this writing of his, his lies were sealed.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. Mirza Qadiani himself admits that he has spent a long time ……

   Anonymous Silence Good Name Ease

2. The words of narration cannot be subject to this ……. vulgar interpretation.

   Deserving Velvety Mixed Recommended

3. Even if this law is accepted as general, it will be related to the truth……

   People Prophets Caliphs Relatives

4. During the time of Mirza Qadiani, there was a lunar eclipse on the thirteenth ……. and a solar eclipse on the twenty-eighth.

   Shawwal Sha'ban Dhu-aI-Qadah Ramadan

5. This hadith is not the saying of the Prophet (ﷺ), but the saying of the Imam.

   Zainul Abedin (ra) Jaber Jafai Mehdi Muhammad Baqir (ra)

Fill in the blank for question number 4.

1. Who has been buried in a grave for ..... years, and no one knows whose grave it is.

2. Some Mirzais reply that this money was not spent on going to and from prostitutes……..

3. She says, (كان خلقه القرآن) "The ear of the creator of the Quran is your morals...."

4. Mirza married Nusrat Jahan Begum for the second time in .....

5. Like .....whose claim to prophethood survived for forty years.

Question No. 5

Explain the laws of nature regarding lunar and solar eclipses?

……

……

……

……

Lesson No. 17

The Life and Descent of Jesus Christ (AS)

Mirzai usually discusses the life and death of Jesus (peace be upon him), even though this is entirely wrong. The Qadianis, acting with great cunning, have made this wrong title a topic of discussion. The truth should be about the ascension and descent of Jesus (peace be upon him), for which the following arguments are presented.

Justification

It is accepted that the Holy Quran has come as a ruling for all the differences between the People of the Book, just as the Holy Quran itself. There is a claim.

وَمَآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوْا فِيْهِ ۙ
وَهُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٦٤﴾ (النحل: ٦٤)

And We have not sent down the Book (the Qur'an) to you (O Muhammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. (64)

Therefore, Mirza Qadiani has also argued the same from the above verse: "We have revealed it to you for this reason." So that he can decide on disputed matters with them. (Azala Auham 655, Khazain p. 454, vol. 3)

Now, if we look at Christian beliefs, we find that they hold the following about Jesus (peace be upon him). Trinity, Divinity, Sonship, Christ's cross and the atonement, the bodily elevation and the bodily descent.

Similarly, the Jews also have some ideas about Jesus (peace be upon him). Apart from the ascension and descent, all the rest are wrong. The Holy Quran has refuted these beliefs in unambiguous words. See:

Denial of the Trinity:

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ ثَالِثُ ثَلٰثَةٍ ۘ وَمَا مِنْ اِلٰهٍ اِلَّآ اِلٰـهٌ وَّاحِدٌ ؕ وَاِنْ لَّمْ يَنْتَهُوْا عَمَّا
يَقُوْلُوْنَ لَيَمَسَّنَّ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ﴿٧٣﴾

Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no ilaha (god) (none who has the right to be worshipped) but One Ilah (God - Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them (Surah Al-Maeda – 73)

Denial of divinity:

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ؕ وَقَالَ الْمَسِيْحُ يٰبَنِيْٓ اِسْرَآءِيْلَ
اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ؕ اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰىهُ النَّارُ ؕ
وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿٧٢﴾

Surely, they have disbelieved who say: "Allah is the Messiah Isa (Jesus), son of Maryam (Mary)." But the Messiah Isa (Jesus) said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimeen (polytheists and wrong-doers), there are no helpers. (Al-Maida: 72)

Denial of Sonship

وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ۨ ابْنُ اللّٰهِ وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ

And the Jews say: 'Uzair (AS) (Ezra) is the son of Allah, and the Christians say: Messiah (AS) is the son of Allah. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah's Curse be on them, how they are deluded away from the truth!
(Surah At Taubah - 30)

Denial of the cross and the atonement:

وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ؕ
وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ؕ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوْهُ يَقِيْنًا ۢ ۝

And because of their saying (in boast), "We killed Messiah 'Isa (AS) (Jesus), son of Maryam (as) (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of 'Isa (AS) (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (specific) knowledge; they follow nothing but conjecture. For surely, they killed him not [i.e., Isa (AS) (Jesus), son of Maryam (as) (Mary)]:
(Surah An-Nisa - 157)

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَاِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى ؕ

And no bearer of burdens shall bear another's burden, and if one heavily laden call another to (bear) his load, nothing of it will be lifted even though he be of kin.
(Surah Fater - 18)

Now, regarding their belief in descent and ascension, we ask: where does the Holy Quran address this, and is this belief also true? Like other beliefs, it was false and invalid, so the Holy Quran explicitly stated, for example, (ما رفع، لم يرفع، لا ينزل) "What was raised, was not raised, was not brought down" and so on. This should have been denied, though we can claim, without fear of refutation, that there is no such hint in the Holy Quran. Nor is there a single hadith on this subject in the collection of hadiths. On the contrary, the Quran and hadith have supported this belief with powerful words; even if the Holy Quran did not support it, but remained silent, it would still have to be accepted as correct and accurate. Mirza himself has accepted this principle as the politest. Respectfully, we now see what the Holy Quran really says about the cross, if it is silent. "So, it turns out that the Jews and Christians are right in their views."
(Review of Religions April 1919, Vol. 18, Issue No. 6, pp. 150,149)

Christian belief about the ascension and descent

Reference number 1

That he was taken up while they were watching, and a cloud hid him from their sight, and as he was going away, while he was looking intently into the sky, behold, two men stood by him in white clothing, and said, "Men of Galilee, why do you stand looking up into the sky? This Jesus (AS), who has been taken up from you into heaven. He will come again in the same way you saw him go into heaven.
(Acts of the Apostles, verses 9, 10, 11; Acts 28:24-30)

Reference number 2

Repent therefore and be converted, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord. He must send the Messiah appointed for you, Jesus (AS), to remain in heaven until he comes. All things that God spoke of through his holy prophets since the world began will not be restored. So, Moses (AS) said, "The Lord your God will raise for you a prophet like me from among your brothers, who will do all that he commands you to do." "Hear him. And it shall come to pass, that whosoever will not hear that prophet, he shall be utterly destroyed from among the people." (Acts of the Apostles, Chapter 3, Verses 20-24)

Reference number 3

So, after the Lord Jesus (AS) had spoken to them, he was taken up into heaven and sat down at the right hand of God. (Mark chapter 16 verse 20/19)

Reference number 4

While he was blessing them, he was parted from them and carried up into heaven.
(Luke chapter 24 verse 51)

Reference number 5

Jesus (AS) said to him, "Don't touch me. I haven't yet ascended to the father, but I must go to my brothers and tell them." Say to him, I ascend to my Father and your Father, to my God and your God. (John chapter 20 verse 17)

Reference number 6

Jesus (AS) said to him, “If you are the Christ, the Son of God, tell us.” Jesus (AS) said to him, “You have said it yourself; I say it to you.” "I tell you, hereafter you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven."
(Matthew chapter 26 verse 64)

Reference number 7

And then the sign of the Son of Man will appear in heaven, and then all the kingdoms of the earth will mourn, and the Son of Man will see Ibn-Adam coming on the clouds of heaven with power and great glory. (Matthew 24:30)

Mirza's confession

During the time of the Prophet Muhammad (ﷺ), Christians believed that in reality, Jesus (AS), the son of Mary, was the one who would return to the world. "He will come."
(Azala Uham, p. 419, Khazain, p. 318, vol. 3)

وان عقيدة حياته قد جاءت في المسلمين من الملة النصرانية‘‘

And that the belief in his (Jesus) life came to Muslims from the Christian nation."
(Al-Istafta Zamimah Haqiqat al-Wahi, p 39, Khazain p. 660 vol 22)

Mirzai's excuse number 1

When the Holy Quran announced the death of Jesus (AS), it undermined the Christian belief in the ascension and descent of Jesus (AS). It has become invalid by itself. There are more than thirty verses in the Holy Quran about the death of Jesus (AS).
(Azala Auham pp. 627-698, Khazain Volume 3 pp. 423, 438)

The answer

Not even thirty verses, even if thirty verses prove the death of Jesus (AS), would that prove the rise and fall of Christians? The belief will not be denied because Christians believe in death itself, but they believe in being raised to life three days after death, and they also believe in the descent of the elemental body near the Day of Judgment. If this belief is false, then it must be refuted. Death will not refute this belief.
(For the belief in death, see Qala, Chapter 23, Verse 24)

Mirzai's excuse number 2

And the statement that Christians unanimously believe that the Messiah will return to the world is also not correct because some sects do not believe that Jesus Christ died. Neither the Gospels of Matthew and John, nor the Gospels of the Apostles, confirm the claim that Christ actually ascended to heaven. (Azala Uham, pp. 420, 419, Khazain, vol. 3, p. 319)

Answer number 1

Wrong, absolutely wrong. This is either a blatant lie on Mirza's part or a sign of his ignorance, because this belief is mentioned in both these books. It exists; references to it have already been made.

Answer number 2

(دروغ گورا حافظ نه باشد کے مصداق) A lie should not be an example. "There is no such thing as a false Hafiz" - Mirza Qadiani in his same book (Azala Auham, p. 248, Khazain, p. 225, v 3) has written that:

All Christian sects and all four gospels agree that Jesus (peace be upon him) was raised to heaven. Now Mirza himself has submitted. It has been proven that all the sects and all four Gospels agree on this belief, so the objection is over, and our question is now settled. It remained standing, for which the Mirzais have no answer.

Mirzai's excuse number 3

The Jewish belief about the Prophet Elijah (AS) is that he was raised alive to heaven and will then descend again. Just as Christians have a belief about Jesus (peace be upon him), is this belief correct or incorrect? If it is erroneous, then from the Quran and Hadith show its refutation; if no refutation is found and the Quran and Hadith are silent, then, according to your principles, it has been proven that the Jewish belief about Elijah (AS) is correct, just as you tell us about Jesus.

Answer number 1

This principle is not only for Muslims, but Mirza Sahib himself has also accepted it, as the reference has passed (Review of Religions)

Therefore, according to this accepted principle of Mirza Sahib, if the Holy Quran does not deny the second coming of Elijah (peace be upon him), then this belief of theirs has been proven to be correct, according to the person:

الجھا ھے پاؤں یار کا زلف دراز میں
لو آپ اپنے دام میں صیاد آ گیا

The trouble is, my friend, put your hair in a ringlet. You have come to your destination as a hunter.

Answer number 2

The problem takes it to demand that the Quran and Hadith refute this Jewish belief is blatant stupidity and ignorance, because Elijah (AS) is not mentioned in the Quran or Hadith in either a positive or negative way, so its mere mention in the Bible is not enough, contrary to Jesus (peace be upon him) is mentioned very clearly in the Quran and Hadith. Elijah's (AS) comparison with Jesus (peace be upon him). This assumption is wrong; it is an assumption with a difference.

Objection

The Jews were waiting for the coming of Elijah (AS) in the flesh, although Elijah (AS) meant their prophet John (AS), just as Jesus (AS) did. The meaning is "similar" to him, not specifically "Jesus (AS), son of Mary (as)."

Answer

The whole story also revolves around the Bible, which is intellectually and historically deviant, if there is any precedent for him in the Quran and Hadith. Present it as confirmed by Jesus (peace be upon him) in the Quran and Hadith.

Summary

From the previous words, it became clearer than ever that the honest discussion is about ascension and descent, not about life and death. The Mirzais have made a topic of debate with their cunning.

First aspect

Because death is necessary for the ascension and descent of life, not the ascension and descent of death and life. Therefore, if there is a discussion, then this time will not end until the removal after life is proven and the non-removal after death is proven. So, it turned out that the honest discussion was about ascension and descent.

Second aspect

Because the ascension and descent are a Christian belief, if this, like other beliefs, is false, then the Quran and Hadith should be rejected. Should have denied it, even though the Quran and Hadith did not deny it, but instead supported and confirmed their belief. This is something that we have proven, with the help of Allah, from the Quran and Hadith, the consensus of the Ummah, and the sayings of the scholars. If the Quran and Hadith are true, then, according to Mirza's established principle, even if he says nothing in support of a belief, that belief is proven correct.

Affirmation of Rifa and Nazul with Qawwal Mirza According to the Holy Qur'an

Reference number 1

Now, this research proves that the coming of the Messiah (AS), son of Mary, in the end times is predicted in the Holy Quran. (Azala Ilhaam, Part II, p. 675, Khazain, p. 464, Vol. 3)

Reference number 2

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ) (تو بہ ۳۳، فتح: ۲۸، صف ۹)

He (Allah) is the One who sent His Messenger with guidance and the religion of truth.

This verse is a prophecy in favour of the Messiah in both physical and political terms, and the complete dominance of the religion of Islam. The promised dominion will be manifested through Christ, and when Jesus Christ (AS) returns to this world, the religion of Islam will spread to all the horizons and countries through his hands. The above-mentioned prophecy of the Prophet Jesus (AS), "It is the outward and physical manifestation of the Self, and this humble being is its spiritual and rational place and object." (Braheen Ahmadiyya Part IV, footnote no. 13, pp. 498, 499, Khazain, vol. 1, p. 593)

Reference number 3

عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ ۚ وَاِنْ عُدْتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ﴿۸﴾

[And We said in the Tourat (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers. (Surah Bani Israel -8)

This verse is an indication of the glorious appearance of the Prophet Jesus (peace be upon him) in this place, meaning that if the path of compassion and gentleness, he will not accept favours. He will remain rebellious against the truth that has been revealed through clear arguments and clear verses. Then the time will come when God Almighty will use

severity, violence, and wrath against the criminals. And Jesus Christ will descend into the world in great glory and will cleanse all the paths and roads of dirt and dust.

(Braheen Ahmadiyya Part IV, p. 505, Khazain, p. 201, 202, and the rest of the margin in margin number 3)

Mirzai's excuse

We acknowledge that Mirza explicitly accepted the belief in the second coming of Jesus (AS) in these passages from the Braheen Ahmadiyya. But it has been recorded only formally, as Mirza Ijaz Ahmadiya admitted in Khazain, Vol. 19, p. 113.

Answer number 1

This belief cannot be formalized because Mirza has presented Quranic verses to prove it. It turns out he did not write this belief formally, but rather in a Quranic manner.

Answer number 2

The book in which Mirza Qadiani has written this creed was compiled for the purpose of reforming and renewing the religion. God Almighty then commissioned the author, and an advertisement of ten thousand has also been placed on this book.
(Collection of Advertisements, Vol. 18, Khazain, pp. 24-52, appended to Braheen Ahmadiyya, Part 1, pp. 17-82, appended to Aina-e-Kamalat-e-Islam, pp. 657, Khazain, pp. 257, Vol. 5)

Definition of Mujaddid:

Those who receive the power of renewal from God are not mere pretenders, but are truly the deputies. They are the spiritual successors of the Prophet and the noble ones. God Almighty makes them the heirs of all the blessings that the prophets received. And the messengers are given, and their words are of the being stirred up, not merely of the being sucked in, and they speak from the present, and not from the past. Not just by words, but

the revelation of God Almighty is revealed to their hearts, and the Holy Spirit guides them at every time of difficulty. They are taught, and their speech and actions are free from the taint of worldliness because they have been completely purified and are completely perfected. (Fath-ul-Islam margin, pp. 9, 10, Khazain, pp. 7, vol 3)

He will come again from God Almighty, that is, with worldly knowledge and heavenly signs. (Azala Auham p. 154, Khazain Vol. 3 p. 179)

Answer number 3

This cannot be a formal belief or ijtihad error because, according to Mirza Sahib, this book reached the hands of the Prophet Muhammad (ﷺ). It has reached the equator and is called "Qutbi," meaning "unwavering" and "stable," like the Pole Star.
(Brahin Ahmadiyya p. 248, Khazain Vol. 1 p. 275, Balance Margin No. 1)

So, if his belief is declared wrong, whether as a formal belief or an ijtihad error, it will no longer be polar. Its arguments will not be solid and unshakable, especially since it has come into the blessed hands of the Prophet Muhammad (ﷺ) and after you have passed through the blessed sight, how did you make such a blatant mistake that, according to Mirza Sahib, polytheism is the greatest kind of ignorance?

See, according to Mirza, believing that Jesus (peace be upon him) is alive is a significant form of polytheism:

فمن سوء الادب ان يقال ان عيسىٰ مامات وان هو الا شرك عظيم ياكل الحسنات ويخالف الحصات بل هو توفى كمثل اخوانه ومات كمثل اهل زمانه وان عقيدة حياته قد جاءت في المسلمين من الملة النصرانيه. (الاستفتاء ضميمه حقيقت الوحی ص ۳۹، خزائن ص ۲۶۰ ج ۲۲)

It is disrespectful to say that Jesus (AS) did not die, and that he is nothing but a great polytheist who consumes good deeds and contradicts the truth. Instead, he passed away like his brothers and died like the people of his time, and the belief in his continued life came to Muslims from the Christian faith.
(Al-Istafta', Addendum to the Truth of God, p. 39, Khazain, p. 260, c. 22)

Answer number 4

This ijtihad error cannot be made because Mirza Sahib himself admits that we have not claimed in this book. And he did not write any evidence based on his own speculation. (Braheen Ahmadiyya, Part 2, p. 99, Khazain, Vol. 1, p. 88)

Affirmation of Rifa and Nazul according to Hadiths with Aqwal Mirza

Reference number 1

The prophecy of the coming of the Messiah, son of Mary, is a first-rate prophecy that has been accepted by all with great agreement, as far as predictions recorded in the Sahih are concerned. If a prediction is not proven to be equivalent and of equal weight, then the first level of the continuation is to be considered.
(Azala Oham, 7:55, Khazain, Vol. 3, p. 400).

So, listen to the praise of continuation in the words of Mirza Sahib:

"So, the continuation is something that even if it is found through the histories of the Gentiles, we still have to accept." (Azala Auham p. 556, Khazain Vol. 3 p. 399)

Reference number 2

First, for clarity, we would like to state that, according to the Bible, our hadiths, and newspaper books, the prophets. How was this elemental being conceived to go to heaven? There are two prophets: one, John, also called Elijah, and the other, Idris, the Messiah. Some ancient and modern scriptures narrate the story of these two prophets: the Son of Mary, also known as Jesus. They are both raised to the sky, and then at some point, they will descend to the earth, and you will see them coming down from the sky. You will see that words similar to those found in these books also appear in the Prophetic Hadiths.
(Tauzih al-Maram, p. 3, Khazain Vol. 3 p. 52)

Reference number 3

The hadith in Sahih Muslim states that when Jesus Christ descends from heaven, his clothes will be yellow. (Azala Uham, p. 81, Khazain, p. 142, vol. 3)

Note: This hadith is not mentioned in Sahih Muslim, but in Sunan Abi Dawud, Vol. 2, Kitab al-Malahim, Chapter on the emergence of the Dajjal.

Since the writings of Mirza Qadiani are proof for the Qadianis, the reference mentioned above is required.

Affirmation of the rise and descent of Christ according to to the consensus of the Ummah

1.حياة المسيح بجسمه الى اليوم ونزوله من السماء بجسمه العنصرى مما اجمع عليه الامة وتواتر به الاحاديث (تفسير البحر المحيط ج ٢ ص ٢٧٣)

2. والاجماع على انه حى فى السماء ينزل ويقتل الدجال ويؤيد الدين (تفسير جامع البيان تحت آيت انى متوفيک)

3. الاجماع على انه رفع ببد نه حيا قاله الحافظ ابن حجر في تلخيص الجبير

4. In Fath al-Bari, there is also consensus on the descent of the Prophet Jesus (AS) in the mention of Idris (AS).
5. In the commentary of Ibn Kathir, the descent has been clearly stated.

The testimony of the Mirzais is that all commentators are unanimous on the ascension and descent of Jesus (AS). Hafiz Ibn Hajar Asqalani (ra) wrote in his book that the consensus of the general commentators is quoted on pages 319 and 320 of Talkhees al-Jubayr. (Asal al-Musaffah, p. 164).

According to the Mirzais, Hafiz Ibn Hajar Asqalani (ra) is also a Mujaddid of the eighth century, and he is included in this list. It begins on pages 117-162 of Asal al-Musaffah and is authenticated by the book of Hazra Mirza.

Practice Lesson No. 17

Question No. 1

Write short answers to the questions given below.

1. What beliefs do Christians have about Jesus Christ (AS)?
   ……

   ……

2. Which verse of the Holy Quran rejects the cross and atonement?
   ……

   ……

3. What is the status of Hafiz Ibn Hajar Asqalani (ra) among the Mirzais?
   ……

   ……

4. Can you also explain the definition of Tawatar (continuation) in Mirza Sahib's words?
   ……

   ……

5. Can Elijah (AS) be compared to Jesus Christ (AS)?
   ……

   ……

Question number 2: Match the columns.

First Column	Second Column
The Quran and Hadith have strongly stated	The consensus on the descent of the Messiah.
The main discussion is about the ascension and descent	of Jesus (AS) ascended to heaven.
All Christian sects and all four Gospels agree on this	Supporting their belief.
In Fath al-Bari, the mention of Idris (AS) is also made	that is, along with worldly sciences and heavenly verses.
That reviver will come from God Almighty,	not from death and life.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. It should have been done with "مارفع لم يرفع ، لا ينزل وغيره" . ……

   Criticism Interpretation Denial Commandment

2. That he was lifted while they were watching and hid him from their sight ……

   Shadow Cloud Darkness Rain

3. Whoever does not listen to this prophet will be cut off from the community……..

   Excluded Destroyed Rejected Deleted

4. In fact, the Messiah (AS), son of Mary (as), will come again ……

   Open field Home, World, Market

5. This is either a blatant lie or their ignorance……

   Mirzais Christians Jews Mirza

Fill in the blank for question number 4.

1. The entire story is based on the Bible, which is both logical and literal……
2. Allah is the One who sent His …… with guidance and the true religion.
3. We acknowledge that Mirza has referred to these references in Brahin Ahmadiyya as the second coming of …….. the Prophet. The belief has been explicitly recognized.
4. This Ijtihad cannot be established even because Mirza Sahib himself admits it…….
5. Tawatar (Continuation) is clarified in Ibn Kathir's commentary……

Question No. 5

Identify the following beliefs and whose beliefs they are:

1. **Trinity**
   Muslim Qadiani Christian Jew
2. **Prophecy continues**
   Jewish Christian Rafizi Qadiani
3. **Messiah, son of Allah,**
   Qadiani, Jew, Muslim, Christian

Lesson number 18

The Presence of Jesus (AS) in Heaven in the Light of The Noble Quran

Verse number 1

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ.

He is the One Who sent His Messenger with guidance and the religion of truth to manifest it upon all religions.
(Brahin Ahmadiyya Vol. 4 Margin p. 1459, Old Edition 499, Khazain Vol. 1, P. 593, Margin in Margin No. 3)

Verse number 2

عسی ربکم ان یرحم علیکم

May your Lord have mercy on you
(Brahin Ahmadiyya, Part IV, p. 505, Khazain, p. 601, old edition, p. 505, footnote in footnote number 3)

Verse number 3

(وَمَكَرُوا وَمَكَرَ اللهُ وَاللهُ خَيْرُ الْمُكِرِينَ) (آل عمران: ۵۴)

And they plotted, and Allah also plotted, and Allah is the best of planners.

Argumentative style

The Jews planned to kill Jesus (peace be upon him), and they tried their best to kill him, which Allah Almighty mentioned in the verse, and Allah Almighty mentioned His plan in comparison to theirs and described His plan as better. Their plan failed, and Allah's plan prevailed; so, Judas Iscariot, one of Jesus Christ's disciples, betrayed him. He was one of those who entered the house with thirty coins (rupees) to betray the Prophet Jesus (peace

be upon him). He transformed into the form of Jesus Christ and raised him to heaven with His perfect power.

All the commentators of the above verse have given this interpretation, and not one commentator has mentioned this plan of Allah Almighty. No Mujaddid can be presented who has described the strategy of the Christians and the Mirzais here.

Point

"مکر" is a subtle secret plan. If it is for a good purpose, it is good, and if it is for an evil purpose, it is bad. Therefore, "ولا یحیق المکر السیئ الا باهله", the term "السیئ" has been used with "مکر" (scheming), and here Allah Almighty is called "Khair al-Makrin" (the best of planners). This means that the Jews began various conspiracies and secret plans against the Prophet Jesus (peace be upon him), even to the point that the king, they filled the ears of the people with the idea that this person (Allah forbid) is an atheist, so he wants to change overnight. He will leave everyone by converting them to an evil religion. The order to arrest the Prophet Isa (AS) was issued. This was happening here, and Allah Almighty was thwarting their subtle and secret plans. He was doing something that will be mentioned later. Indeed, Allah's plan is the best and strongest, which no one can overcome. (Tafsir Usmani by Allama Shabbir Ahmad Usmani, p. 71)

Verse number 4

إِذْ قَالَ اللّٰهُ يٰعِيسَى إِنِّي مُتَوَفِّيكَ ..... الخ) (آل عمران: ۵۵)

O Jesus (AS), I will surely take you and raise you to Myself.

This verse is also clear proof of Jesus' (peace be upon him) life and physical existence. In it, Allah Almighty has revealed the plan of the Jews. In return, Jesus (AS) comforted them by making four promises.

1. That I (Allah) will kill you, the Jews will not be able to kill you.
2. I will lift you to me at that time.
3. I will cleanse you from the infidels, that is, the Jews.
4. I will make your followers prevail over your enemies until the Day of Judgment.

These four promises were made to Prophet Jesus (peace be upon him) by Allah Almighty when the unbelieving Jews were planning to kill him. The promise of liberation in the "رافعک" is, according to the consensus of all Mujaddids and commentators, a physical liberation. Mirza Ghulam Ahmad, as many Mujaddids have passed before the Qadiani liar, not a single Mujaddid can be presented who has achieved this here. It may mean elevation of rank or spiritual elevation; however, scholars have interpreted it as referring to the deceased. Most scholars have interpreted it in the sense of the deceased.

What is the meaning of taking the whole body, that is, the body with the soul, because this is the true meaning of death? Some scholars have interpreted متوفیک as ممیتک, as mentioned by Hazrat Abdullah bin Abbas (RA) in Bukhari Sharif. It is narrated, but this is not harmful to us either, because those who have taken the meaning of "Tawaffa" to mean death have included it in their belief in delay, meaning, "I will kill you when your time of death is over, and I will raise you now." It will be, and now I will lift you.
(Tafsir Ibn Abbas RA)

Answer number 1

All scholars agree that" و" is not used for order, but rather for absolute plural, unlike summa and fa. Even the student of Sharh Ma'at Amil is aware of this.

Answer number 2

There are many such examples in the Quran which prove that the word "wow" is not always used in order, as He said to Mary,

واسْجُدِی وَارْكَعِی (آل عمران ۴۳)

فاخذہ اللہ نکال الآخرۃ والأولی."

So, Allah Almighty caught him in the punishment of this world and the Hereafter.

Answer number 3

The order of this entire verse is not correct, even according to the Mirzais, because, according to their interpretation, the meaning would be: "O Jesus, I will first cause you to die, then I will raise you spiritually or elevate your ranks." "After that, I will purify you from the disbelievers, and after that, I will make your followers prevail over your enemies."

Now, according to the Mirzais, the death of Jesus (peace be upon him) occurred after he migrated to Kashmir. Eighty-seven years later, it happened in Kashmir, so now I will purify you from the disbelievers (مطهرک من الذین کفروا) has happened before, and his death and abdication took place eighty-seven years later, which shows that the order did not remain as it was among the Mirzais. Purification came first, followed by death, then exaltation, and then domination.

الجھا ھے پاؤں یار کا زلف دراز میں
لو آپ اپنے دام میں صیاد آ گیا

The trouble is, my friend, put your hair in a ringlet. You have come to your destination as a hunter.

Answer number 4

Many commentators have interpreted this passage in reverse order, as Hazrat Ibn Abbas (RA) noted.

Answer number 5

The Christians became obsessed with Jesus (peace be upon him) and made him into a god, and the Jews became convinced of the hypocrisy, so they also lowered his status from prophethood. The intention was to deny both to God Almighty. The Christians had committed polytheism, and the Jews had blasphemed. The Messenger, since polytheism is a greater crime than insulting the Messenger, Allah Almighty first refuted it with the word متوفیک, meaning I will cause you to die. The meaning is clear: the one on whom death comes cannot be a god or a deity thereafter. The Jews denied and rejected Allah,

meaning you diminished the honour of My Messenger, so I raised him above. The elevation revealed his elevation.

Discussion of the word "توفیٰ"

The root of this word is وفی, meaning that when this root is used in the باب تفعل , its true meaning will be to take it completely.

As the Prophet Muhammad (ﷺ) said:

(وَهُوَ الَّذِي يَتَوَفَّكُمْ بِاللَّيْلِ) (الانعام ٢٠) He is the one who kills you at night.

Similarly

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ
وَيُرْسِلُ الْاُخْرٰٓى اِلٰٓى اَجَلٍ مُّسَمًّى ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٤٢﴾

It is Allah Who takes away the souls at the time of their death, and those who die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply. (Surah Al-Zumar - 42)

These verses clearly show that the true meaning of "توفیٰ" is not death. If its true meaning were death, then death and the comparison with "توفیٰ" were not correct. In this verse, both death and non-death are combined with "توفیٰ.

The meaning of "توفیٰ is from the Books of Salaf (Ancestors)

متوفيك ورافعك اى على التقديم والتاخير وقد يكون الوفاة قبضا ليس بموت

(مجمع الحارس ۴۵۴ ج ۲، منقول از عسل مصفی ۱۷۵ ج ۱)

"فلما توفيتني ..... الخ اخذ الشئى وافيا والموت نوع منه" (تفسیر صافی جا عسل مصفی ج ا ص ۱۸۷)

يستعمل التوفى فى اخذ الشئى وافيا اى كاملا والموت نوع منه"

(حاشیہ شیخ احمد صاوی مالکی علی جلالین ص ۳۱۵ منقول از عسل مصفی ص ۱۸۷)

Mirza Qadiani's challenge on the meaning of "توفیٰ"

In the word "توفیٰ" (sacrifice), wherever God is the agent and man is the object, "توفیٰ" always means to kill and to take the soul. (Tuhfa Goleriya p. 45, Khazain, vol 17, p. 162)

Answer number 1

This is just a rule Mirza fabricated. No Imam of the language wrote this rule. If a Qadiani learns this from an Imam of the language and shows the rules, we will reward him with ten thousand rupees.

Answer number 2

His own writing violates Mirza's fabricated rule—Braheen Ahmadiyya Part 4, Page 520, Khazain 220, Marg. "he has written the meaning of متوفیك (deceased), and I will give you all my blessings."

Reference number 2

The inspiration of Braheen Ahmadiyya, یا عیسی انی متوفیک ..... الخ, which has been published for seventeen years, is this: The meaning is apparent, that is, this revelation came to Prophet Jesus (peace be upon him) as a consolation at the time when the Jews were trying to crucify him. They were trying, and in this place, instead of Jews, Hindus are trying, and the meaning of the revelation is that I will humiliate you in such a way. And I will save you from cursed deaths. (Siraj Munir, margin, p. 20, Khazain, p. 23, vol. 12)

Answer: Reward reference

عن ابن عمر واذا رمی الجمار لا یدری احد ما له حتی یتوفاه الله یوم القیامة"

On the authority of Ibn Umar (RA): "When one throws the pebbles, no one knows What will be his reward until Allah takes him on the Day of Resurrection."

(الترغیب والترہیب ص ۲۰۵ ، باب ما جاء فی فضل الحج رواہ البزار والطبرانی و ابن حبان واللفظ له)

This Hadith Sharif contains all the conditions of the Mirzais, but "توفی" does not mean death.

Our challenge

We claim that if you are referring to the subject of action, then Allah is the agent in it, and the spirit being is the object of it, which is created without a father. Whatever happens, the meaning of "you" must be fully understood and accepted. Death does not mean a single mortal being; no field can be ours. Break the rules and get the prize you deserve.

If Mirzai asks where this rule of yours is written, the answer is that it is in the book of grammar in which Mirza's rule is written. It is also written in this book.

Verse 5

وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ
شُبِّهَ لَهُمْ ؕ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ؕ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ
وَمَا قَتَلُوْهُ يَقِيْنَا ۢ ﴿۱۵۷﴾ بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۵۸﴾

And because of their saying (in boast), "We killed Messiah 'Isa (AS)(Jesus), son of Maryam (as) (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of 'Isa (AS) (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (specific) knowledge; they follow nothing but conjecture. For surely, they killed him not [i.e. 'Isa (AS) (Jesus), son of Maryam (as) (Mary)]: (157) But Allah raised him ['Isa (AS) (Jesus)] up (with his body and soul) unto Himself (and he A.S. is in the heavens). And Allah is Ever All-Powerful, All-Wise. (158)
(Surah Al-Nisa' 158, 157)

Hakim Nuruddin has translated this verse as: "Rather, Allah raised him to Himself." (Chapter Al-Khattab on Marginal p. 314)

This verse is also clear proof of Jesus Christ's (AS) physical and spiritual resurrection.

Point

The act of murder by the Jews had not taken place, but rather it was merely a false claim on their part, so Allah Almighty revealed to them among the reasons for being cursed, this statement of his has been cited as the reason for being cursed, not the action. He did not say "وقتلهم “but rather "وقولهم".

Mirzai's excuse

In this verse, elevation refers to spiritual elevation and elevation in rank, because for the Jews, death on the cross is considered a curse. If it is counted, then here Allah Almighty said in response to the Jews that they could not humiliate him; instead, We raised the grades.

Answer number 1

This is wrong, absolutely wrong. We say this with all our hearts. Instead, our challenge to the Mirzai Ummah is that before Mirza Qadiani, of all the reformers and commentators who have passed through the Muslim sects of thirteen centuries, none of them has raised a question here. The meaning of elevation in ranks or spiritual elevation is not taken. Everyone agrees that, by 'elevation,' we mean being raised from this elemental body to the heavens. It means to go.

هاتوا برهانكم ان كنتم صادقين..

Answer number 2

Your assumption that death on the cross is a cursed death is entirely wrong and is a Jewish or non-Jewish theory. First, it is because its focus is on the Bible, which is distorted; secondly, because they have killed several prophets in their customary way. As Allah Almighty says: "وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍ " And they used to kill the prophets unjustly, and it is obvious that they used to eliminate those prophets whom they did not believe to be true by their customary method, that is, by the cross. That is, they used to kill, so why didn't Allah Almighty describe their removal there, or even mention their removal, while their murder has already taken place, and this murder has not even taken place; it is merely the Jews' talk of murder.

Answer number 3

Here, the spiritual deification cannot occur because the singular masculine pronoun has appeared in four places, three of which refer to Jesus (AS), son of Mary (as), as a body with a soul. The reference of these pronouns is not only the body nor only the soul. Because the act of murder and crucifixion can only occur when the body and soul are united, the source of the conscience of the deceased must inevitably be the body. It will be the soul, not just the soul. Also, the phrase (كان الله عزيزا حكيما) "Allah, the Almighty, the Wise" is strong evidence that this is physical; otherwise, there would be no need to ascribe these qualities for spiritual elevation, and this would be superfluous in the word of Allah Almighty. The sentence will be done.

Mirzai's excuse

How can Jesus (peace be upon him) go to heaven? First, there are many fire regions in it. Second, when polytheists asked, "Go up to the heavens, then we will believe in you," the Holy Prophet (ﷺ) said in response.

(بنی اسرائیل ۹۳) **(** هَلۡ كُنتُ إِلَّا بَشَرٗا رَّسُولٗا) I am only a human messenger.

Answer

Jesus (peace be upon him) departed in the same way that Moses (peace be upon him) departed. (Referring to Noor-ul-Haq, p. 51, Khazain, p. 70, vol. 8) Below, please see.

Atomic bomb number 1

هذا هو موسیٰ فتی الله الذي اشار الله في کتابه الی حیاته وفرض علینا ان نومن بأنه

حي في السماء ولم یمت ولیس من المیتین " (نور الحق ص۵۰، خزائن ص۶۸، ۶۹ ج۸)

This is Moses (AS), the servant of Allah, whose life Allah referred to in His book, and whom He commanded us to believe is alive in heaven and did not die, nor is he among the dead. (Nur al-Haq, p. 50, Khazain, p. 68, 69, c. 8).

Mirzai objection

Mirzai generally responds by saying that here حی فی السماء means spiritual life, and later on, لم یمت, spiritual death is being denied.

Answer number 1

Does anyone believe in their spiritual death when you are proving that even infidels have spiritual life?

Answer number 2

Further in the same passage, Mirza compares Hazrat Musa Kalimullah (peace be upon him) with Hazrat Isa (peace be upon him), stating that Moses (AS) was indeed alive. Still, regarding Jesus (AS), we find evidence from the verses that he is dead, as will be seen in the following passage. It is mentioned, (" ولا تجد مثل هذه الآيات فی شان عیسیٰ ") "And you will not find the like of these verses in the name of Jesus (AS)." So, does this comparison show that Jesus (AS) is the only one worthy of worship? Spiritual death has come, although spiritual death does not happen to anyone. The comparison is valid only when Moses (AS) 's physical life is meant.

Atomic Bomb Reference Number 2

بل حياة كليم الله ثابت بنص القرآن الكريم الا تقرء في القرآن ما قال الله تعالى عزوجل ' ولا تكن في مرية من لقاه ، وانت تعلم ان هذه الآية نزلت فی موسی فهی دلیل صریح علی حیاة موسی علیه السلام لانه لقی رسول الله (ﷺ) الله والاموات لا يلاقون الاحياء ولا تجد مثل هذه الآيات في شان عيسیٰ عليه السلام نعم جاء ذكر وفاته في مقامات شتى فتدبر فان الله يحب المتدبرين " . (حمامة البشری ۳۵، خزائن ص ۲۲۱ ، ۲۲۲ ج ۷)

Instead, the life of the one who spoke with God is established by the text of the Holy Quran. Do you not read in the Quran what God Almighty said, 'And do not be in doubt about him who met him'? And you know that this verse was revealed about Moses (AS), so it is clear evidence of the life of Moses, peace be upon him, because he met the Messenger of Allah (ﷺ), and the dead do not meet the living. And you do not find such verses concerning Jesus, peace be upon him. Yes, his death was mentioned in various places, so reflect, for God loves those who reflect."
(Hamamah al-Bushra 35, Khazain pp. 221, 222 v. 7)

Answer number 2

The discussion here is not about going, but about being taken. We also believe that Jesus (peace be upon him) cannot go to heaven, nor can any prophet. The question is whether Allah Almighty can take him or not. The Holy Prophet (ﷺ) has given his maximum answer in this regard. The confession of humanity is the denial of going on one's own, not of being taken by Allah Almighty. In another place, Allah Almighty has said that the Prophet Muhammad (ﷺ) mentions taking him away: (سبحان الذی اسری بعد ... الخ) Subhan Allah, the One who is taken captive, after... etc. Here too, Allah Almighty is the one who is doing the lifting.

Mirzai objection

It is entirely wrong to take the meaning of "bal-abtalia" in the above verse because the Holy Quran is the word of Allah, and "bal-abtalia" is not the word of Allah Almighty.

Answer

The grammarians who have said this have also made it clear that when Allah Almighty quotes the words of the disbelievers, if they do, their denial is a lie, as Mirzai, the author of the Ahmadiyya Pocket Book, has quoted on page 373:

The word "bal-abtalia" has been used in several places in the Quran:

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ لَّهٗ مَا فِی السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قَانِتُوْنَ ﴿۱۱۶﴾

And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him. (Surah Al-Baqarah: 116)

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ عِبَادٌ مُّكْرَمُوْنَ ﴿۲۶﴾

And they say: "The Most Gracious (Allah) has begotten a son (or children)." Glory to Him! They [whom they call children of Allah, i.e. the angels, 'Isa (AS) (Jesus), son of Maryam (as)(Mary), 'Uzair (AS) (Ezra)], are but honoured slaves. (26)
(Surah al-Anbiya, verse 26).

ام یقولون افتری بل هو الحق من ربك....

Do they say, "They have fabricated a lie?" Instead, it is the truth from your Lord.

Benefit

In the sentence in which the word "بل ابطالیه یا اضرابیه " occurs, there is a contradiction between the articles preceding and following the word "bal-abtaliya". Otherwise, the statement of falsehood is useless. Now, if the meaning of what follows in the controversial verse is taken to mean elevation, then what precedes it is not. There is no contradiction between the two, but there is a contradiction between shamelessness and murder.

(1) Mirzai's objection

The reference of the conscience in the رفعه doesn't need to be the Prophet Jesus (peace be upon him) in the body with the soul, ثم اماته فاقبره as stated in the Holy Quran. Here are two pronouns that refer to man: the first pronoun refers to the body with the soul, and the second pronoun refers to the soul with the body. Only towards the body or the soul.

Answer number 1

In the above verse, after death, when the body and soul are separated, there is inevitably a second consciousness. The reference to the body or only the soul cannot be both, contrary to the controversial verse in this verse, which mentions murder and crucifixion,

i.e. death. If the pronoun comes with the removal after the negation, then inevitably the removal of the body along with the soul will occur here, not just the soul. Therefore, this is a hypothesis. There is a difference.

Answer number 2

Here, فاقبره in the tomb, the conscience, the body and the soul are returning to man, and here the various states of man are mentioned.

Mirzai objection

The reference point for conscience in the رفعه is the reference made use.

Answer

This is clear evidence of the Mirzais' ignorance and shallow knowledge. If they knew the definition of “Reference made use”, they would not have done such a thing. They don't give evidence of ignorance.

In the “Reference made use”, it is said that a word that has two meanings is taken to mean one meaning, and when that word is used, if a pronoun is turned towards, it should be interpreted differently, or if a word has two meanings, it should be turned towards two ways. To be returned to the pronoun, one meaning is taken from one pronoun and another meaning is taken from another pronoun (see brief meanings, etc.).) P. 457) Here, Jesus (AS), the son of Mary (as), has two meanings: can become a reference made use.

Mirzai objection

اليه It is incorrect to mean "to be taken to the heavens," because Allah Almighty is present everywhere. Allah Almighty says (البقرہ: ۱۱۵) ﴿ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ ﴾. So, where did you turn? Then he faced him. Allah means, so wherever you turn, there is the essence of Allah Almighty.

(وَهُوَ الَّذِي فِي السَّمَاءِ الهٌ وَ فِي الْأَرْضِ الهٌ)

And He (Allah) is the only One God in the heavens and on earth. (Al-Dukhan: 84)

Answer number 1

By "الیه" is meant "الی السماء" as Mirza Sahib himself admits: "Everyone goes to the heavens according to his rank." He rose to the highest and participated in the ascension according to the manner of his nearness. The souls of the prophets and saints, even though they may be on earth during their earthly lives, still have a connection to heaven that has lifted the limits on their souls. And after death, the soul goes to heaven, for which the limit has been set. From Allah. (Azala Auham, p. 345, Khazain p. 276 v. 3)

Now, from this reference, it is proven that the word "الیه" means the sky, so there is no difference between the Qadianis and us in the matter of the limit of the limit. Instead, the difference lies in the matter of what was lifted: which thing was lifted, the soul alone or the body with the soul? The answer to this is in the Bible. It exists because there is an antithesis between the before and after of the bill, and temporal unity is necessary for antithesis; therefore, there is no death or the time of the ascension should also be the same, and according to you, there is a long gap of 87 years between deathlessness and ascension.

Answer number 2

The fact is that Allah Almighty attributes the attribute of elevation to Himself, since Allah Almighty is exalted and exalted, as He said, (الیه یصعد الکلم الطیب) “To Him the good word ascends." Here too, "to Him" refers to the sky.

Answer number 3

The Quran itself testifies that Allah is in the heavens.

ءَاَمِنْتُمْ مَّنْ فِی السَّمَآءِ اَنْ یَّخْسِفَ بِكُمُ الْاَرْضَ فَاِذَا هِیَ تَمُوْرُ ﴿۱۶﴾

Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake? (16)
(Surah Al-Malik: 16)

Answer number 4

Mirza is inspired.

فرزند دل بند گرامی و ارجمند مظهر الحق و العلا کان اللہ نزل من السماء

(تذکرہ ص ۱۴۴، ۱۸۳ طبع دوم مثلہ از الہ او ہام ص ۱۵۶، خزائن ج ۳ ص ۱۸۰)

جری اللہ في حلل الانبیاء کان اللہ نزل من السماء

(۲۰. فروری ۱۸۸۶، مندرجہ مجموعہ اشتہارات ج ۱ ص ۱۰۱ او ایضاً تذکرہ ص ۸۱/۲۸۸ طبع چہارم)

This revelation revealed that, according to Mirza Sahib, Allah Almighty is in the heavens.

Answer number 5

Mirza himself says:

الا یعلمون أن المسیح ینزل من السماء بجمیع علومه ولا یاخذ شیئا من الارض

مالهم لا یشعرون (آئینہ کمالات اسلام ۴۰۹، خزائن ج ۵ ص ۴۰۹)

Do they not know that the Messiah descends from heaven with all his knowledge and takes nothing from the earth? Why does he not perceive this?

Mirzai objection

اذا تواضع العبد رفعه اللہ الی السماء السابعة

Notice that this does not mean physical elevation, but spiritual elevation, although this hadith is clearly similar to the elevation of Allah.

Answer number 1

Here, there is a hint of humility before elevation, so elevation of ranks is what is meant here, and this is a comparison with difference. Because this is not similar to the verse, because the verse first contains the negation of murder, and after the negation of murder, there will be physical removal, contrary to since there is no mention of murder here, nor

is there any mention of bal-abtaliya, it should be understood in the same way in all other places, wherever there is a mean degrees, there must be some correlation there.

Answer number 2

How did the finding of elevation from one degree to another, or spiritual elevation in a particular place, prove the disputed verses? Also, the word "Rafa" means spiritual Rafa. We have already said without any fear of contradiction that in this verse, a Muslim commentator or reformer didn't mean spiritual liberation. If you have the courage, then present the name of a reformer before him, other than Mirza.

Verse 6

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ﴿۱۵۹﴾

And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Isa (AS) (Jesus), son of Maryam (as) (Mary), as only a Messenger of Allah and a human being], before his ['Isa (Jesus) A.S. or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isa (AS) (Jesus)] will be a witness against them (159) (Surah Al-Nisa' 159)

In the above verse, both the pronouns "بِهٖ" and "مَوْتِهٖ" refer to Jesus (peace be upon him), and the verse means that in the future era, whoever is indicated in this verse will be the People of the Book who will all believe in Jesus (AS) before his death. There is clear evidence that Jesus (peace be upon him) has not died yet and that he will return near the Day of Judgment. The commentators have explained the meaning of the above verse.

Look at Hazrat Abu Hurairah (RA) when he narrated this hadith.

والذي نفسي بيده ليوشكن ان ينزل فيكم ..... الخ...

So, after that, he said

وان شئتم فاقرؤا وان من اهل الكتاب الا ليومنن به ..... الخ (بخاری ص۴۹۰)

Hazrat Abu Hurairah (RA), a companion of the Prophet (ﷺ), after narrating the hadith of the Prophet (ﷺ), presented this verse as a testimony, from which the interpretation of the verse has become clear. After the interpretation of the companions of the Prophet

(ﷺ), there is no interpretation of any human being that contradicts it. It is not valid, and in fact, this interpretation is not that of Hazrat Abu Hurairah (RA). Still, it is rather the interpretation of the Holy Prophet (ﷺ) because in such places, Hazrat Abu Hurairah (peace be upon him) cannot say anything based on his own speculation. His most honourable habit was to say something after narrating a hadith.

As a form of testimony, he would sometimes say, "The Messenger of Allah (ﷺ) said, (قال رسول الله ﷺ وان شئتم فاقرؤا) 'If you wish, you will be poor,'" and sometimes, "The Messenger of Allah (ﷺ) said, 'No.'"

They used to say, " ان شئتم "As you wish." Also, see that the great Salaf (predecessors) used the same verse mentioned above regarding the descent of Jesus (peace be upon him). Presented as an argument.

Reference number 1

فان قيل فما الدليل على نزول عيسىٰ عليه السلام من القرآن فالجواب الدليل على نزوله قوله تعالىٰ وان من اهل الكتاب الاليومنن به قبل موته "۔

(اليواقيت والجواهر ج ۲ ص ۴۶ المطابعه شعرانی مطبوعه مصر)

Reference number 2

ونزول عيسىٰ عليه السلام من السماء كما قال الله تعالى وانه اى عيسىٰ عليه السلام لعلم للساعة اى علامة القيامة وقال الله تعالىٰ وان من اهل الكتاب الا ليومنن به قبل موته اى قبل موت عيسىٰ عليه السلام بعد نزوله عند قيام الساعة فيصر الملل ملة واحدة (شرح فقه اکبر ص ۱۳۶ ملا علی قاری)

Mirzai objection

Some commentators have referred the pronoun "قبل موته " to the People of the Book, and this is also in accordance with the reading of the قراءة شاذه. The first is death.
قراءة شاده قبل موتهم

Answer number 1

After the interpretation of Hazrat Abu Hurairah (peace be upon him), there is no need for any other interpretation, nor is there any trust in anyone else.

Answer number 2

Those who have made the People of the Book the source of conscience, nevertheless, reject the bodily resurrection and second coming of Jesus (peace be upon him). We are convinced, as is the rest of the Ummah, that taking the People of the Book as a reference is not harmful to us.

Answer number 3

Hakim Nuruddin Bhairavi translated the controversial verse in his book Fasel al-Khattab: Introduction to the Book of the Book, Part Two. On page 314, it says: “And there is none of the People of the Book but will believe with him before his death.” And on the Day of Resurrection, there will be witnesses to them. See if there is any explicit reference in these two places. Jesus Christ was created.
Mirza Sahib's definition and endorsement of the book Fasel al-Khattab, Mirza Sahib's book Aina Kamalat Islam, p. 584, Khazain, vol. 5, p. See also in the introduction to the book Fasel al-Khattab, p. 6.)

Verse 7

وَاِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُوْنِ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

And he ['Isa (AS) (Jesus), son of Maryam (as) (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isa’s (AS) (Jesus) descent on the earth]. Therefore, have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism) leading to Allah and His Paradise.
(Surah Al-Zukhruf - 61)

This verse is also a clear proof that the Prophet Jesus (peace be upon him) was revealed at the time of the approaching Resurrection, as all commentators agree. He has written, citing Jesus (peace be upon him) as the source of his conscience, that among the signs of the resurrection is the return of Jesus (peace be upon him) and thus, Shah Abdul Qadir Sahib (ra), who, according to Mirza, is a thirteenth-century Mujaddid, translated that the coming of Hazrat Isa (AS) (Jesus). It is a sign of the Hour, and thus Mulla Ali Qari (ra) has presented this verse on Fiqh Akbar, page 146, as evidence for the descent of Jesus (peace be upon him). And Mirza Qadiani has also made Jesus (peace be upon him) the reference of conscience in his book Ijaz Ahmadi.
(Ejaz Ahmadi Zamimah Nazul Masih p. 21, Khazain Vol. 19 p. 130)

Verse 8

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَّمِنَ الصّٰلِحِيْنَ ﴿٤٦﴾

"He (Hazrat Isa AS) will speak to the people in the cradle and in manhood, and he will be one of the righteous." (Surah Ale-Imran: 46)

The events of the ascension, crucifixion, or killing by chance occurred before adulthood, in the world of youth, so he must be revealed again so that even the conversation of the ancients should be correct. Now, speaking in the cradle is an extraordinary habit, as Mirza Sahib said in the Taryaq al-Qulub. It has been acknowledged in Khazain, p. 41, p. 217, 218, vol. 15, and it has been said that when Jesus (peace be upon him) spoke in the cradle. My son spoke twice in his mother's womb, so like the cradle, the speech of the age of old age must also be extraordinary, and that can only happen if his re-revelation is accepted. Otherwise, everyone speaks in the age of old age, so how could there be any kindness?
The saying of al-Hussain bin al-Fazl al-Majali, in the meaning of his saying, “And when it is opened, it will be opened, then he will descend from the sky at the end of time, and he will speak to people, and he will kill the Dajjal,” said Al-Husayn bin Al-Fazl and in this verse, there is a text in it, the destination of the earth (Razi 2, p. 456, Khazan, vol. 1, p. 293).

کما قیل دندان تو جملہ در دھانند
چشمان تو زیر آبرو ھانند

Someone said this in praise of his beloved: "All your teeth are inside your mouth and your eyes are under the eyebrows, then this is not a matter of special praise, and just as this word cannot be a praise, similarly if the saying (ویکلم الناس فی المھد وکھلا) "And the people speak in the womb" is not considered a supernatural custom, it will also become meaningless because old age is taken to mean the former, then everyone speaks in the age of old age. Then this favour has been bestowed upon them by God. A favour or favour becomes a favour only when it is considered extraordinary, and extraordinary can only be an exception when it is repeated. After the time of the Prophet, his words should be accepted as the commentators have made clear.

Verse 9

اِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ عَلَيْكَ وَعَلٰى وَالِدَتِكَ ۘ اِذْ اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۣ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۚ وَاِذْ عَلَّمْتُكَ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ وَاِذْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِاِذْنِيْ فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًا بِاِذْنِيْ وَتُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ بِاِذْنِيْ ۚ وَاِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِيْ ۚ **وَاِذْ كَفَفْتُ بَنِيْٓ اِسْرَآءِيْلَ عَنْكَ** اِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿۱۱۰﴾

Remember, when Allah says (on the Day of Resurrection). "O 'Isa (AS) (Jesus), son of Maryam (as) (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibrail (as) (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al Hikmah (the power of understanding), the Tourat (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; **and when I restrained the Children of Israel from you (when they resolved to kill you)** as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' " (Surah Al-Maidah 110)

This is also what Allah Almighty will say to Jesus (peace be upon him) on the Day of Judgment, while counting His favours, if he does not accept the raising and descending. If it goes, it can't be a curse. Did the curse happen that it hit him so hard that he lost

consciousness? The first one was pierced, the crown of thorns. He was dressed in clothes and even crucified, so it must be believed that he was completely protected from enemies, raised to the heavens and saved from Bani Israel.

Verse 10

Here too, Allah Almighty will remind him of this favour on the Day of Judgment, saying, "I have given you the Holy Quran and taught the Sunnah." In fact, even before Jesus (peace be upon him) was born, he told his mother the good news: I will teach your son the Holy Quran. If he doesn't come back at that time, then why teach him the Quran? Was there a need? Was any other prophet among the previous prophets taught the Quran? Therefore, it is clear from this that Jesus (peace be upon him) had come again to this Muhammadan (ﷺ) Ummah and that the Prophet (peace be upon him) had to obey the Sharia of the Prophet (peace be upon him). That is why I taught you the Quran in particular and will mention you on the Day of Judgment as a favour. Instead, even before he was born, he described this great kindness to his mother as a prophecy.

Great benefit

This verse has dispelled a suspicion and doubt of the Qadianis, who say that Jesus, peace be upon him, was not according to your saying. If he returns to the Ummah, will he sit with a cleric to recite the Quran, or will Gabriel Amen be there for him? He will be revealed because he did not read the Quran on earth. So, this verse has cleared up the doubt that Allah Almighty will teach the Holy Quran to Jesus (peace be upon him), just as Allah Himself taught the Torah and the Gospel.

Practice Lesson No. 18

Question No. 1

Write short answers to the questions given below.

1. Who is called?

   ……

   ……

2. When Allah said, "اذ قال الله يا عيسىٰ انى متوفيك .....الخ " How many promises has Allah Almighty made in this verse?

   ……

   ……

3. "و" Wow, it's not for the sake of order. What example is there among the Mirzais?

   ……

   ……

4. Explain the meaning of توفّیٰ?

   ……

   ……

5. Explain the meaning of بل?

   ……

   ……

Question number 2: Match the columns.

First column	Second column
This revelation revealed that	Jesus (AS) would come again.
Jesus (peace be upon him) himself	Or Gabriel (peace be upon him) will descend for him.
In this verse, a Muslim commentator or Mujaddid has said	That, according to Mirza Sahib, Allah Almighty is in the heavens.
Considered one of the signs of the Day of Judgment.	Spiritual upliftment was not meant.
So, will he sit with a cleric to read the Quran?	Will he ever return to this Muhammadan (ﷺ) Ummah?

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. ……. plan was to kill the Prophet Jesus (peace be upon him).

   Qadianis , Jews, Rawafidh , Christians

2. I will make your followers …… prevail even over your enemies.

   Morning Night Qayamat Friday

3. When the Jews became convinced of discrimination, they were demoted …….. even lower in rank.

   Divinity Prophethood Wilayat Khilafat

4. In Braheen Ahmadiyya Part 4, page 520, it is written that the meaning of متوفیک is "I will give you the full amount of.....".

   Power, Grace, Austerity, Government

5. Jesus left just as he left ……
   Adam (AS), Moses (AS), Noah (AS), The Prophet Muhammad (ﷺ)

Fill in the blank for question number 4.

1. Mirzai generally responds by saying that what is meant here, "حی فی السماء ", is alive ……. in the heavens.

2. It is not necessary that …… be the source of conscience, Jesus Christ (AS), the body and soul.

3. He said, (الیه یصعد الکلم الطیب) " Here too, the meaning of الیه is ……." to Him."

4. Notice that this does not mean physical elevation, but rather spiritual, although it is …… exactly like the elevation of Allah.

5. The great Salaf have presented the above verse …….. as evidence for the work of Jesus (AS).

Question number 5:

Determine the meaning in terms of pronunciation?

"و" Wow

Collection	Delay	Configuration

"ف" Fa

Delay	Feminine	Configuration

Lesson number 19

The Ascension and Descent of Jesus (AS)

In the Light of Hadith

In this lesson, we will study some of the more than one hundred hadiths about the ascension and descent of Jesus (peace be upon him) in the light of the hadiths of the Prophet (ﷺ). That is, what signs and wonders did the Holy Prophet (ﷺ) reveal, and when will the time of revelation be? And finally, the comparison between the characters of Christ and Mirza is presented effectively.

Hadith 1

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ ﷺ يَنْزِلُ عِيسَىٰ ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُولَدُ لَهُ وَيَمْكُثُ خَمْسًا وَاربَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدفَنُ مَعِيَ فِي قَبْرِي فَأَقُومُ أَنَا وَعِيسَىٰ بْنُ مَرْيَمَ فِي قَبْرٍ وَاحِدٍم بَينَ أَبِي بَكْرٍ و عُمَرَ رَوَاهُ ابْنُ الْجُوزِي فِي كِتَابِ الوَفَا.

(مشکوۃ المصابیح کتاب الفتن باب نزول عیسیٰ فصل ثالث ص 480)

On the authority of Abdullah ibn Umar (RA), who said: The Messenger of Allah (ﷺ) said: Jesus (AS), son of Mary (as), will descend to earth, marry, and have children. He will live for forty-five years, then he will die and be buried with me in my grave. Jesus (AS), son of Mary (as), and I will be in one grave, between Abu Bakr (RA) and Umar (RA). Narrated by Ibn al-Jawzi in his book, al-Wafa.

Note: This hadith is also found in Mirza Qadiani's authenticated book "Asal Musaffah" and is used as an argument.
(See Asal Musaffah, Vol. 2, pp. 441, 440, second edition)

Mirza writes in support of this, "And if we apply its meaning to the apparent, then there may be a Christ-like being who may be buried near the shrine of the Holy Prophet (ﷺ). (Azala Auham Part II, p. 470, Khazain Vol. 3, p. 352)

From Mirza's statement, it became clear that the grave here refers to the tomb, so the Mirzais' objection was removed. Secondly, it also became clear that Mirza had accepted this hadith as authentic.

Also, see that in it he accepts as accurate the statement (يَتَزَوَّجُ وَيُولَدُ لَهُ) "He will marry and have children for him." To confirm this prophecy, the Prophet of Allah (ﷺ) has already predicted that he will marry and have children, meaning that the Promised Messiah will marry a wife and have children.
(Appendix to the Anjam Atham, footnote 53, Khazain, vol. 11, p. 337)

Hadith 2

فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنزِلُ عِندَ الْمَنَارَةِ الْبَيْضَائِ شَرْقَ دِمَشْقٍ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ ..... فَيَطلُبُه حَتَّى يُدْرِكَهُ بِبَابِ لُدٍ فَيَقْتُلُه."

(صحیح مسلم کتاب الفتن باب ذکر الدجال حدیث نمبر 2937، جامع ترمذی، باب فی فتنة الدجال، حدیث نمبر 2240)

(عسل مصفی ج دوم ص 155، 156 ایڈیشن دوم)

Meanwhile, Allah Almighty will send Jesus Christ (AS), son of Mary, peace be upon him. He will descend on the eastern minaret of Damascus, and for two days, he will be placed on the arms of two angels wearing cloaks. He will pursue the Dajjal and will catch him at Bab Ludd (a place in Jerusalem) and kill him there.

The Mirzais take "Ludd" to mean Ludhiana, but here Mirza Sahib himself meant the villages of Jerusalem. A town has been recognized for
(Azala Auham Part 1, p. 220, Khazain Vol. 3, p. 209)

Hadith 3

عَن جَابِرِ بنِ عَبدِ اللهِ يَقُولُ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا تَزَالُ طَائِفَةٌ مِّن أُمَّتِي يُقَاتِلُونَ عَلَى الحَقِّ ظَاهِرِينَ إِلى يَوْمِ القِيَامَةِ قَالَ: فَيَنزِلُ عِيسَى ابْنُ مَرْيَمَ فَيَقُولُ أَمِيرُهُم تَعَالَ صَلِّ لَنَا فَيَقُولُ لَا إِنَّ بَعضَكُم عَلَى بَعْضٍ أُمَرَاءُ تَكْرِمَةَ اللهِ هٰذِهِ الْأُمَّةَ

On the authority of Jabir ibn Abdullah (RA), who said: I heard the Prophet (ﷺ) say: "A group from my nation will continue to fight for the truth, remaining victorious until the Day of Resurrection." He said: "Then Jesus (AS), son of Mary (as), will descend, and their leader will say to him, 'Come and lead us in prayer.' He will reply, 'No, indeed, some of you are leaders over others, a blessing from Allah upon this nation.'"

(Sahih Muslim, Book of Faith, Chapter on the Descent of Jesus (AS), son of Mary, Hadith No. 395)

The words "Jesus (AS) son of Mary" in this hadith effectively destroyed all the interpretations of revelation and false ideas of the Mirzais. And it became clear as day that the coming Messiah was the same Israelite prophet and not some other person from this nation, i.e., the likeness of Christ. Also, both Mahdi and Jesus (AS) are separate personalities, not one, as the Qadianis say, Christ and Mahdi are the same person. The name of the one who is Mirza and the argument he gives is that there is no Mahdi except Jesus (لا مَهدی إلَّا عیسیٰ). The answer is that this is a narration from Ibn Majah, which is completely invalid and unreliable as evidence.

In addition, Mirza himself has written that it is therefore necessary to believe that the Promised Messiah, the Mahdi, and the Antichrist will all appear in the East.
"(Tuhfa Goleriya, p. 47, Khazain, vol. 17, p. 167)

The word "three" indicates that both the Mahdi and the Messiah are distinct personalities. And the previous hadith itself is separate evidence that these two are separate individuals.

Note: Another thing that is clear from this hadith is that after the descent of Prophet Jesus (peace be upon him), his prayer behind the Commander of the Faithful was performed. If you want to read, Mirza Qadiani has bought fifty shelves of books with the support of his great Majesty Queen Victoria. Write how many prayers you prayed behind her?

Hadith 4

عَنِ الحَسَنِ البَصرِي قَالَ قَالَ رَسُولُ اللهِ ﷺ لِليَهُودِ إِنَّ عِيسَىٰ لَمْ يَمُت وَإِنَّهُ رَاجِعٌ إِلَيكُمْ قَبلَ يَومِ القِيامَة—

(تفسیر ابن کثیر ج 1 ص 366 طبع مصر تفسیر الطبری، ج 6 ص 455 طبع مصر، در منثور ج 2 ص 36 تحت آیت انی متوفیک)

On the authority of Al-Hasan Al-Basri (ra), who said: The Messenger of Allah (ﷺ) said to the Jews: “Jesus (AS) has not died, and he will return to you before the Day of Resurrection.” This hadith is definitive proof of the non-death and return of Prophet Jesus (AS).

Objection:

This hadith is narrated from Hasan Basri (ra), and there is no intermediary between any companion; therefore, it is a transmitter and is not valid. Not at a level that can be argued.

Answer number 1

Hazrat Hasan Basri’s (ra) (21 - 110 AH) messages are proof, and the ruling is in the Marfo (reliable) order. His teacher was Hazrat Ali (40 AH).

Answer number 2

Show a hadith that contradicts this, in which the Prophet (ﷺ) said, "Jesus (AS) died, but rather he was weak." Show one that contains a description of death.

Hadith 5

السْتُم تَعْلَمُونَ أَنَّ رَبَّنَا حَيَ لَا يَمُوتُ وَأَنَّ عِيسَىٰ يَا تِي عَلَيْهِ الفَنَاءُ

(تفسیر الطبری ج 6 ص 154 طبع مصر ، تحت آیت نمبر 2 سور و آل عمران، در منشور ج 3 ص (3)

Do you not know that our Lord is alive and will not die, and that the end will Surely come upon Jesus (peace be upon him).

This was said by the Prophet Muhammad (ﷺ) during a debate with the Christians. He said, "You have somehow given divinity to Jesus (AS)." Do you give a rank? While he will perish, you used the present tense here, which indicates acceptance if he really perishes. If he had been, the Holy Prophet (ﷺ) would have said, "آتیٰ عَلَيْهِ الفنائ " That is, he has been annihilated or "he has passed away."

Hadith 6

يُحَدِّثُ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَيُهِلَّنَّ ابْنُ مَرْيَمَ بِفَجِّ الرَّوْحَاءِ حَاجًّا أَوْ مُعْتَمِرًا أَوْ لَيَثْنِيَنَّهُمَا . " (صحیح مسلم کتاب الحج باب احتلال النبی اور یہ حدیث نمبر 1252)

Hazrat Abu Hurairah (RA) narrated that the Prophet (ﷺ) said: "By Him in Whose Hand is my soul, the Son of Mary (AS) will surely enter into the state of ihram at Faj al-Rawha' as a pilgrim or as one performing Umrah, or he will do both."

In this hadith, Hazrat (ﷺ) explained this issue by taking an oath, and Mirza Sahib has already mentioned the matter regarding the oath: It cannot be interpreted and is based on appearances.

Verse 7

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ بَيْنِي وَ بَيْنَه يَعْنِي عِيسَىٰ (عَلَيْهِ السَّلَامُ) نَبِي، وَإِنَّهُ نَازِل فَإِذَا رَأَيْتُمُوهُ فَاعرِفُوه ..... الخ . "

(سنن ابی داود کتاب الملائم باب خروج الدجال حدیث نمبر 4324)

On the authority of Abu Hurairah (RA), on the authority of the Prophet (ﷺ), who said: "There is no prophet between him and me," meaning Jesus (peace be upon him), "and he will descend, so when you see him, recognize him…." etc.

Rasool Allah (ﷺ) has mentioned some of his (Hazrat Isa (AS)) signs. None of these signs is found in Mirza Qadiani.

Verse 8

الْأَنبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ أُمَّهَاتُهُم شَتَّى وَ دِينَهُم وَاحِدٌ وَ أَنَا أَولَى النَّاسِ بِعِيسَىٰ بْنِ مَرْيَمَ لِأَنَّهُ لَمْ يَكُن بَينِي وَ بَيْنَهُ نَبِي وَإِنَّهُ نَازِلَ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ .... الخ...

(مسند احمد بن حنبل ج 2 ص 406 مطبوعہ بیروت بحوالہ حقیقۃ النبوۃ حصہ اول در انوار العلوم ج 2 ص 508)

"The prophets are brothers from different mothers, but their religion is one. And I am the closest of all people to Jesus (AS), son of Mary (as), because there was no prophet between him and me. And he will descend, so when you see him, recognize him…" etc.

It is also worth mentioning that Sahib Asal Musaffah also mentioned this hadith in his book. The argument is based on this. See Asal Musaffah, Vol. 2, pp. 158, 159, 2nd edition.

Our challenge is

The hadiths mentioned above clearly prove the following words about Jesus (peace be upon him): يَنزِلُ، يَمُوتُ يدفنُ، يَأْتِي عَلَيْهِ الفَنَاءُ He descends, he dies, is buried, death will come upon him. These are all present-tense verbs that clearly indicate the second coming of Jesus (peace be upon him) and the absence of death.

If this is not true, we challenge all Mirzais on earth to prove their words contrary to these.

Prove negation and contradiction, يَنْزِلُ such as لَا يَنْزِلُ, يَمُوتُ instead of,يدفنُ مَاتَ instead of, يَأْتِي عَلَيْهِ الفَنَاءُ instead of لَم يَمُت,اتِي عَلَيْهِ الفَنَاءُ is used in place of مَاتَ, رَفَعَه in place of "مَا رَفَعَهُ يا لَم يُرفع", among these words. Let any Mirzai prove even a single word from the authentic hadith of Huzur Akram (ﷺ) and receive the reward he has asked for. And it is also proven from the Hadith that Jesus (AS) will be revealed, that is, the son of Mary (as), while Mirza will be shown, the son of Chirag BB. Because this hadith is narrated on oath and according to Mirza Qadiani's principles, there is no interpretation of it.
(Hamamah al-Bushra p. 21, Khazain Vol. 7 p. 192)

In most Hadith collections, we find a chapter on the descent of Jesus (peace be upon him). If the Qadianis are right, then show the death of Jesus (AS) in any Hadith book and get the reward you have been asking for. هَاتُوا بُرهَانَكُم إِن كُنتُم صَادِقِينَ

The signs of Christ

By the way, more than 175 signs have been described in the hadiths of Jesus (peace be upon him), as listed by Mufti Muhammad Shafi Uthmani (ra), who has presented them numerically in his book; for brevity, a few are mentioned here. And he is compared to Mirza Qadiani.

Signs of Jesus (AS) and the Marza Qadianis

Name

Jesus (AS)

Mirza Ghulam Ahmad Qadiani

Father

According to the Quran, Jesus (peace be upon him) was born without the Father.

Ghulam Murtaza

Mother

Mary (as)

Cheragh BB

Title

Christ, the Word of Allah, the Spirit of Allah

None

Maternal Grandfather

Imran (peace be upon him)

Who knows Mirza's grandfather?

Uncle

Aaron from the Quran

Nobody knows.

The Mother's Situations Through the Quran

The protection of Mary (as) from the evil of Satan. The coming of the Prophet's provision, the service of the Holy House (Bail al-Maqdus), the angel speaking to her, etc. Chirag Bibi did not possess any of these characteristics.

Miracles

Bringing the dead to life by the command of Allah Almighty, healing the leper, curing the born blind by the command of Allah Almighty, and giving life to the sparrows of clay by the command of Allah Almighty.

Mirza Qadiani did no supernatural work. He was very fond of making prophecies, but not a single one in his life proved correct.

Descent

When he descends from the sky, he will be wearing clothes of a yellow colour.

Mirza was born, but Mirza Qadiani denies the revelation.

The Imamate of Imam Mahdi (peace be upon him)

Imam Mahdi (peace be upon him) will be the Imam at the time of the descent of Jesus (peace be upon him).

Mirza denied that Imam Mahdi was a separate personality and that he himself became the Mahdi.

Cross

He will break the cross, meaning he will end the crusaderism.

Christianity flourished the most during the time of Mirza Qadiani.

Jihad

He will wage jihad against the Dajjal and his supporters.

Mirza said that the Dajjal means infidels, but he did not wage jihad against a single infidel.

Peace and order situation

In the time of Jesus (peace be upon him), no wild animal (lion, snake, etc.) would harm even a child.

Did this happen during Mirza's time?

Death

Jesus (AS) will die and be buried in the tomb of the Prophet Muhammad (ﷺ).

Mirza Qadiani died in Lahore and was buried in Qadian.

Surname

Son of Mary (AS)

Mirza's surname is not known.

Hajj and Umrah

Jesus (AS) will perform Hajj and Umrah

Mirza was not fortunate enough to visit Makkah and Medina during his lifetime.

Governance

Jesus (AS) will come as a just ruler.

He spent his entire life as a servant of the British and usurped people's property.

Abolition of the usury and tax system

He will abolish taxes and the system that supports them.

During his (Mirza) time and after, taxes have been increasing and increasing.

The dominance of Islam

Islam will spread throughout the world and will prevail.

With his (Mirza) arrival, unbelief, especially Christianity, spread.

Life imprisonment after descent

Jesus (AS) will live for 45 years after descent

This claim survived for 13 years after Christianity.

Consider and judge, was Mirza Jesus?

Verse 9

عن عبد الله بن عمر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ينزل عيسىٰ ابن مريم عليه السلام الى الارض فيتزوج ويولد له ويمكث خمسا واربعين سنة ثم يموت فيدفن معي في قبري

(باب نزول عیسی فصل ثالث مشکوۃ شریف ص ۴۸۰)

Narrated by Abdullah bin Umar (RA): The Messenger of Allah (ﷺ) said: Jesus (AS), son of Mary, will descend to earth, marry, have children, and live for forty-five years. Then he will die and be buried with me in my grave.

Mirza writes in support of this that if we follow the apparent, there may be a Messiah like the Prophet, may he be buried near the shrine of the Prophet (ﷺ).
(Azala Auham Part 2, p. 470, Khazain, p. 352, vol. 3)

From Mirza's statement, it became clear that the grave here refers to the tomb, so the Mirzais' objection was removed. Secondly, it became clear that Mirza had also accepted this hadith as authentic.

Also, see that he accepts the statement, "He will marry and give birth to him," as accurate. To confirm this prediction, the Prophet (ﷺ) also said: A prophecy has already been made that the Promised Messiah will marry and have children.
(Zamimah Anjam Atham p. 53, Khazain p. 7, 33, vol. 11, on the margin)

Verse 10

اذا بعث الله عيسىٰ ابن مريم عليه السلام فينزل عند المنارة البيضاء الشرقي دمشق بين مهز ودتين واضعا كفيه على اجنحة ملكين ..... فيطلبه حتى يدركه بباب لد فيقتله.

(مشکوۃ باب علامات بین یدی الساعد فصل اول)

If Allah sends Jesus (AS), son of Mary (as), he will descend at the eastern white minaret of Damascus between two hills, placing his hands on the wings of two angels..... and he will pursue him until he catches him at the gate of Ludd and kills him.

Mirzai take Ludd to mean Ludhiana; Mirza Sahib himself means Ludd as the villages of Jerusalem. A town has been recognized.
(According to Hamama-tul-Bushra, p. 24, Khazain, vol. 7, p. 206, from Allah and Bam, 220, Khazain, p. 209, vol. 3)

Verse 11

عن جابر رضی اللہ عنہ قال ..... فینزل عیسیٰ بن مریم علیہ السلام فیقول امیرھم تعال صل لنا

فیقول لا ان بعضکم علی بعض امراء تکرمۃ اللہ ھذہ الامۃ ۔ " (مشکوۃ باب نزول عیسی علی النا)

When Jesus (peace be upon him) comes down, the leaders of the Muslims will say to him, "Come and lead the prayer." he will say, "No, some of you are leaders over others. This is the honour of Allah for this nation."

This hadith destroyed all the Mirzai interpretations and false ideas and became clear as day. It was made clear that the coming Messiah is the same Israeli prophet and not any other person from this nation, and that both the Mahdi and Jesus (AS) are separate. They are not one personality, as the Qadianis say. Christ and Mahdi are names for the same person, Mirza, and the evidence is this. The answer is that this is a narration of Ibn-Majah, which is completely invalid in terms of the chain of transmission and Unreliable.

In addition, Mirza himself has written that it is therefore necessary to believe that the Promised Messiah, the Mahdi, and the Antichrist will all appear in the East.
(Tuhfa Goleriya p. 47, Khazain p. 167, vol. 17)

The word three indicates that the two are separate individuals. And the previous hadith itself is separate evidence that these two are separate individuals.

Practice Lesson No. 19

Question No. 1

Write short answers to the questions given below.

1. How long will Jesus (AS) live after his descent, and where will he be buried?
   ……

   ……

2. How will the descent of Prophet Jesus (AS) take place?
   ……

   ……

3. Will Prophet Jesus (AS) perform Hajj or Umrah after the descent of Islam?
   ……

   ……

4. Do you not know that our Lord is alive and will not die, and that Jesus (AS) is indeed, destruction will come. What is meant by this hadith?
   ……

   ……

5. How are prophets like brothers?

   ……

   ……

Question number 2: Match the columns.

First column	Second column
There may be a Christ-like being like this.	There is definite proof of the non-death and return.
Some of you are more of a leader than others.	He will be wearing yellow-colored clothes.
This hadith is about Jesus Christ.	Who is buried near the shrine of the Holy Prophet of Islam (ﷺ)
ينزل، يموتُ، يُدفن، يأتي عليه الفناء	This is Allah's honour for this nation.
When descending from the sky	These are all future tenses.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. Imam Mahdi (peace be upon him) will be there at the time of the descent of Jesus (AS).

   Muqtadi Leader Caliph Imam

2. Mirza Qadiani died in Lahore, and I was suppressed……

   Lahore Qadian Multan Toilet

3. Will survive for …… years after descent.

   50 45 40 15

4. Christ and Mahdi are the …….. same person.

   Nickname Name Achievements Surname

5. …….. will come as a just ruler.

   Hazrat Mahdi Hazrat Jesus (AS) Hazrat Idrees (AS) Hazrat Adam (AS)

Fill in the blank for question number 4.

1. Ibn Maryam (AS) will definitely enter with Ihram for Hajj, Umrah, or both from ……
2. None of them had any special features……
3. During the time of Mirza Qadiani, Christianity received the most.....
4. Please consider and be fair. Was Mirza.....?
5. Mirzai takes the meaning of Ludd as .....

Question No. 5: Explain the following personalities.

Hasan Basri (ra)

Sahabi Nabi Tabei Taba-Tabei

Jesus (AS)

the Caliph, the Prophet, From one of the Ummah

Mahdi,

Ummati, Prophet's Caliph, Taba-Tabei

……

……

……

……

……

Lesson number 20

Qadianis' arguments on the death of Jesus (AS)
Answers in the light of the Quran

Verse 1

مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِیْ بِهٖٓ اَنِ اعْبُدُوا اللّٰهَ رَبِّیْ وَرَبَّكُمْ ۚ وَكُنْتُ عَلَیْهِمْ شَهِیْدًا مَّا دُمْتُ فِیْهِمْ ۚ
فَلَمَّا تَوَفَّیْتَنِیْ كُنْتَ اَنْتَ الرَّقِیْبَ عَلَیْهِمْ ؕ وَاَنْتَ عَلٰی كُلِّ شَیْءٍ شَهِیْدٌ ﴿۱۱۷﴾

"Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, **but when You took me up, You were the Watcher over them, and You are a Witness to all things**. (This is a great admonition and warning to the Christians of the whole world. (Surah Al-Maida: 117)

Mirzai's argument

This verse is clear evidence that Jesus Christ is dead. If we do not accept him as dead, then this objection will inevitably be raised that he is responsible for the Christians who are now corrupt, because he says that as long as I was alive among them, I was responsible. Still, when you made me die, I was no longer accountable, as this answer shows that he is now dead, or else we will have to admit that he is responsible for all the current corrupt Christians, because he clearly states that he is responsible for the life before death and not for the life after death. Also, according to you, Jesus (peace be upon him) will return to his corrupt nation and see them corrupted, then he expresses ignorance before Allah on the Day of Judgment? This, God forbid, is a lie.

Answer number 1

In the above verse, تَوَفَّیْتَنِیْ does not mean death or demise, but rather it implies exaltation and seclusion, and all the commentators have interpreted the verse in this way. There is not a single commentator or Mujaddid who has interpreted this verse in this way.

"هاتوا برهانكم ان كنتم صادقين."

Answer number 2

The comparison in the above verse is not between death and life, but between presence and non-existence, which is beyond our comprehension. The words are clear evidence that مَّا دُمْتُ فِيْهِمْ did not say anything shameful. It became clear that he was responsible for his presence in his time and his absence. Instead, these words indicate that there must have been a time in the life of Jesus (peace be upon him) in which you are not present within them and are alive.

Answer number 3

It is wrong to say that the boundary between deterioration and death is death, as Mirzai says. Still, whether it is presence and absence, as Mirzai's writings bear witness to the fact that during the lifetime of Jesus Christ (AS), during the period of his migration to Kashmir, he was not present inside, they were corrupted, so it was found that the boundary between corruption and non-corruption is not the presence and absence of death and life.

Mirza himself admits (Chashma Ma'rifat, p. 254, part 2, Khazain, p. 226, vol. 23) that the Gospel is not even thirty years old. It had happened that instead of worshipping Allah, the worship of a humble human being took its place; that is, Jesus Christ was made God. And leaving aside all good works, the means of forgiveness of sins was made to be brought to the point of becoming the sons of God upon their crucifixion. Now it is clearly evident from this passage that the corruption took place during the life of Jesus Christ himself because the incident of the crucifixion occurred at the age of thirty-three, as Mirza Sahib writes (Tuhfa Goleriya p. 127, Khazain p. 311 vol. 17).

But everyone knows that the crucifixion happened to Jesus (AS) when he was 33 years and 6 months old. The incident of the cross is not attested to anywhere as the time when the Gospel was revealed, so the connection between these two references proves that Christians had become corrupt when Jesus (peace be upon him) was only 63 years old. According to Mirza, he (Jesus) was 120 years old. It has been since then, which shows that for an extended period of almost fifty-seven years, Christians were deteriorating in your lifetime. The result was that the limit of deterioration was not death, but rather the absence in your life. Christians were corrupt.

Mirzai objection

According to you, when Jesus (peace be upon him) returns to this world among his corrupt people, and their tongues are changed, if he sees the situation, how will he be able to express ignorance before Allah Almighty on the Day of Judgment? This is a false statement. And it would be a transparent lie that is excluded from his glory, so it was found that he had died, and they were given his corrupted name. He was not familiar with the Ummah Act.

Answer number 1

The question to Jesus (peace be upon him) will not be about knowledge or ignorance, but rather about saying or not saying. This is an apparent deception and misrepresentation by the Mirzais. Just look at the Holy Quran. It said:

وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ؕ قَالَ سُبْحٰنَكَ مَا يَكُوْنُ لِيْٓ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ ۗ بِحَقٍّ ؕ اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَا فِيْ نَفْسِيْ وَلَآ اَعْلَمُ مَا فِيْ نَفْسِكَ ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿۱۱۶﴾

And (remember) when Allah will say (on the Day of Resurrection): "O 'Isa (AS) (Jesus), son of Maryam (as) (Mary)! Did you say unto men: 'Worship my mother and me as two gods besides Allah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing? You would surely have known it. You know what is in my inner self, though I do not know what is in yours. Yours, truly, You, only You, are the All-Knower of all that is hidden (and unseen). (Surah Al-Maidah - 116))

Look at the clarification here that the question is about saying something, and the answer also negates saying something, not about knowledge. There is a question, and there is no negation of knowledge. Yes, the negation here is of the understanding of the self, not the negation of the knowledge of its corruption.

Answer number 2

Even if the answer to Jesus (peace be upon him) is found to be a denial of knowledge, there is nothing objectionable about it. Just leave this conversation alone. First, look at this conversation among the prophets, as they express their ignorance in the presence of Allah Almighty. They are doing this even though all the prophets know very well how their people responded to them. Allah Almighty says:

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ اُجِبْتُمْ ؕ قَالُوْا لَا عِلْمَ لَنَا ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿۱۰۹﴾

On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)? They will say: "We do not know, verily, only You are the All Knower of all that is hidden (or unseen)." (109)
(Surah Al-Maidah 109)

Answer number 3

Mirza Sahib himself admits that Jesus (peace be upon him) will know about the corruption of his nation before the Day of Judgment. Tell us, how can his denial of knowledge be correct if he has already received knowledge before the Day of Judgment? Whatever your answer is, that is our answer.

Reference number 1

It has been revealed to me that this poisonous wind that spread throughout the world from the Christian nation is the same as that which the Prophet Jesus (AS) received news of. (Aina Kamalat Islam 254, Khazain, p. 254, vol. 5)

Reference number 2

God Almighty showed the Prophet Jesus this tribulation during the Christian tribulation; that is, He revealed it to him in heaven. It is your people and your Ummah who have created this storm. (Aina Kamalat Islam 268, Khazain, p. 268, vol. 5, margin)

Mirzai objection

Here, تَوَفَّيْتَنِیْ means death, as it is mentioned in Bukhari Sharif that when a few people were present in front of the Holy Prophet (ﷺ), people will be led to Hell, so he said,

اقول کما قال العبد الصالح "I will say at that time what Abd Salih said." As the righteous servant said, when he is present, he will say the word تَوَفَّيْتَنِیْ, so here, by consensus, it means death. It turns out that in Jesus' (AS) statement, this also refers to death.

Answer number 1

Here too, the Mirzais have shown evidence of their traditional dishonesty, Dajal, or their ignorance. Here, Jesus (peace be upon him), Islam and the Prophet (ﷺ) are all different, which is indicated by the word " تشبیه " because there must be a difference between "مشبه " and "مشبه به ". If the saying of the Prophet (ﷺ) were the same, then you would have used the word diversity instead of "کما", as the hadith of the Prophet (ﷺ) says.

I have read the phrase "فلما تو فیتنی". It is not a saying of Rasool Allah (ﷺ), but a saying of Jesus (peace be upon him). The word "کما" needs to be changed; otherwise, it becomes "کما ارسلنا الی فرعون رسولا... الخ". "As we sent a messenger to Pharaoh... a messenger to the people. (Tuhfa Goleriya and Yah, p. 133, Khazain 305, vol. 17)

Answer number 2

Even if the sayings of Jesus (peace be upon him) and the Holy Prophet (ﷺ) are accepted as one, then due to the similarity, their meanings are different. A contradiction will have to be created, so when Jesus (peace be upon him) speaks, it will mean liberation, and when the Holy Prophet (ﷺ) speaks, it will mean death. Mirza also believes in this rule: "There must be some difference between the مشبه and the مشبه به."
(Tuhfa Goleriya p. 63, Khazain, p. 193, vol. 17)

Answer number 3

Is it necessary that when a word is said to two different people, it should have the same meaning? Why not both? For personalities, their appropriate meanings should be taken separately. When the same word is said to two different people, it should be interpreted

accordingly. Status and personality can have different meanings. See, Jesus (peace be upon him) uses the word "Nafs" for himself and also for Allah.

تعلم ما في نفسی ولا اعلم ما في نفسك I do not know what is in my soul, and I do not know what is in my soul. So, is God and the soul of the anointed the same? Precisely, the death of the Prophet Jesus (AS) is a valid interpretation because if death is taken to mean death, then the texts in which the Prophet mentions the life of Jesus (AS) will be against him.

Answer number 4

We have previously proven, with reference to Braheen Ahmadiyya and Siraj Munir, that here, توفی does not mean death, but complete if it is to grant blessings or to save from a humiliating and cursed death, then, according to Mirza's interpretation, the meaning of the verse would be: O Allah, when You saved me from a humiliating and cursed death by Your mighty plan and turned their plans into dust, You raised me to the heavens, then You are the guardian after that, and I am the guardian and responsible until I was present.

Proof from Mirza Qadiani regarding Nazul Jesus (AS)

ان المسیح ینزل من السماء بجمیع علومه ولا یاخذ شیئا من الارض مالهم لا یشعرون

(آئینہ کمالات اسلام ص۲۷۸، خزائن ص۴۰۹ ج۵)

The Messiah descends from heaven with all his knowledge and takes nothing from the earth. Why do they not perceive this?

This passage also makes it clear that Jesus (peace be upon him) received the Muhammadan (ﷺ) law and all Islamic sciences from heaven. He will come, and he will not be a disciple on earth. Look, Mirza says,ما انا الا کا لقرآن "I have nothing but the Quran." Tazkirah p. 678, fourth edition)

وَمَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

(تذکرہ ص۳۸۸ طبع چہارم)

And what does he say about Allah except when he is revealed by يُوحى
(Tazkirah p. 388, fourth edition)

Verse 2

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۭ وَاُمُّهٗ صِدِّيْقَةٌ ۭ كَانَا
يَاْكُلٰنِ الطَّعَامَ ۭ اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ ﴿۷۵﴾

The Messiah ['Isa (AS) (Jesus)], son of Maryam (as) (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e., he believed in the words of Allah and His Books]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth) (Surah Al-Maidah: 75)

Verse 3

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۭ اَفَا۟ىِٕنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۭ
وَمَنْ يَّنْقَلِبْ عَلٰي عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـــًٔا ۭ وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ ﴿۱۴۴﴾

Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful. (144)
(Surah Ale-Imran: 144)

These two verses prove that just as all the prophets died before Jesus (peace be upon him), so too did the Prophet Muhammad (ﷺ). All the prophets died before the Prophet Muhammad (ﷺ), which led to the conclusion that Jesus (peace be upon him) also died.

Answer number 1

No commentator or reformer has taken this to mean that all the prophets had died before the Prophet's time, and that Jesus (AS) had as well. If you have the courage, please present the name of a Mujaddid who has explained the meaning of this verse: "Jesus (AS) has died."

Answer number 2

Here, the meaning of خلت is مضت, as all the commentators have interpreted it in the same way. Its parallels in the Quran are: Some do not mean death, for example:

هٰٓاَنْتُمْ اُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَاِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا ۖۚ وَاِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ۭ قُلْ مُوْتُوْا بِغَيْظِكُمْ ۭ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۱۹﴾

Lo! You are the ones who love them, but they love you not, and you believe in all the Scriptures [i.e. you believe in the Torah (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe. But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets)." (119)
(Surah Ale Imran: 119)

كَذٰلِكَ اَرْسَلْنٰكَ فِيْٓ اُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَآ اُمَمٌ لِّتَتْلُوَا عَلَيْهِمُ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ وَهُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ۭ قُلْ هُوَ رَبِّيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ مَتَابِ ﴿۳۰﴾

Thus, have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, so that you might recite unto them that We have revealed to you, while they disbelieve in the Most Gracious (Allah) Say: "He is my Lord! La ilaha illa Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance." (30)
(Surah Al-Raad: 30)

Objection

We believe that the meaning of Khalat is free, but the Holy Quran itself has clarified it: "فان مات او قتل, he will be killed." It was limited to death and killing. It turned out that even before the advent of the Prophet (ﷺ), all the prophets of knowledge were limited to these two people; that is, they were killed or died. Hazrat Abu Bakr Siddiq (RA) also delivered a sermon on the occasion of the death of the Holy Prophet (ﷺ). After reading it, he determined that "Khalat" here means death. He said:

من كان منكم بعد محمداً فان محمدا قد مات ومن كان منكم يعبد الله فهو حي لا يموت.

Whoever among you is after Muhammad (ﷺ), then Muhammad (ﷺ) has died. And whoever among you worships Allah, then he is alive and does not die.

Answer

We say the meaning is restored because the sermon read at that time mentions Christ's ascension. Mirza writes: الملل و النحل العلامه شهرستانی، ج ۳ ص ۵, contains the following passage regarding this story:

قال عمر بن الخطاب من قال ان محمدا مات فقتلته بسیفی هذا وانما رفع الی السماء کما رفع عیسیٰ ابن مریم. (تحفه غزنوی مس ۴۸ خزائن ص ۵۸۰ تا ۵۸ ج ۱۵)

Hazrat Umar ibn al-Khattab (RA) said: "Whoever says that Muhammad (ﷺ) is dead, I will kill him with this sword of mine. He was only raised to heaven as Jesus (AS), son of Mary, was raised." (Tuhfa Ghaznavia, p. 48, Khazain, p. 580-58, vol. 15)

Reasoning method

Hazrat Umar (RA) has made the elevation of Hazrat Isa (AS) a benchmark, who was a certain, and the Prophet (ﷺ) has made the elevation of Hazrat Isa (AS) a benchmark.

Now, in his reply, Hazrat Abu Bakr Siddiq (RA) has only refuted the judgment, although if the judge had been wrong, he would have been wrong first by not refusing or denying judgment. Keeping quiet about this led to a consensus among all the companions on the resurrection of Jesus (AS). Also, there is disagreement here about the resurrection of the body. Also, there was a difference of opinion here regarding the physical elevation because Abu Bakr Siddiq (RA) also believed in the spiritual elevation of the Holy Prophet (ﷺ). After all, Hazrat Umar (RA) denied the death of the Holy Prophet (ﷺ) and was speculating on the elevation of Hazrat Isa (AS). It turned out that he also denied the death of Jesus (AS). Therefore, the denial of death resulted in the physical elevation and not the spiritual one. The objection remained as to why Hazrat Umar (RA) said this while the body of the Holy Prophet (ﷺ) was still present. So, Mirza Qadiani has written that the shock of separation from you was due to grief "كان من الحزن كا لمجانين".
(Tuhfa Ghaznaviyya, Miss 55, Khazain 588, Vol. 15)

Answer number 3

Mirza did not mean خلت as death here; there is nothing more to the Messiah (AS), the son of Mary, than that he is only a Rasool and messengers have come before him.
(Jang Muqaddas, p. 7, Khazain, 89, vol. 6)

Answer number 4

If the Prophet Jesus (peace be upon him) is also included in the general group of the Prophets, then the Mirzais should tell us. ولقد ارسلنا رسلا من قبلك وجعلنا ازواجا وذرية ..... الخ
According to this verse, while all the messengers had wives, and the children are being proven. Is Jesus (peace be upon him) also included in this generality? And he also has children if he is from this generation? If he is excluded, then understand the disputed verse in the same way. Similarly, it was said that We created every human being from a pair. He created and made it from sperm. Jesus (peace be upon him) is also a human being, and he is excluded from this generality; similarly, the controversial verse is understood in this context.

Answer number 5

If this verse proves the death of Jesus (peace be upon him), then how is Moses (peace be upon him) alive? ماهو جوا بكم فهو جو ابنا

Verse 4

كَانَا يَأْكُلٰنِ الطَّعَامَ (Surah Al-Maidah: 75)

They both used to eat food (as any other human being, while Allah does not eat).

If the food of Hazrat Maryam (peace be upon her) is safe from death, then that of Hazrat Jesus (peace be upon him) is also safe from death, if he is alive. If they are, they should be told what they are eating or drinking.

Answer number 1

The food that Prophet Moses (peace be upon him) ate is the same food that Prophet Jesus (peace be upon him) ate.

Answer number 2

Apart from this apparent food, the righteous servants of Allah can survive, whose food is remembrance of Allah. Mirza Sahib writes: “At this level, the bread of a believer is God, on whose food his life depends, and the water of a believer is also God, by drinking which he is saved from death, and his cool air is also God, and that food is the remembrance of Allah.” (Braheen Ahmadiyya, Part 5, p. 57, Khazain 216, vol. 21)

Answer number 3

قال العلامة الشعرانی فی الیواقیت والجواهر : " فان قیل فما الجواب استغناه عن الطعام والشراب مدة رفعه فان الله تعالیٰ قال وما جعلناهم جسدا لا یاکلون الطعام فالجواب ان الطعام انما جعل قوة لمن یعیش فی الارض لانه مسلط علیه الهواء الحار والبارد فیدخل بدنه فاذا انحل عوضه الله تعالیٰ بالغذاء اجرا " لعادته فی هذه الخطة الغبراء واما من رفعه الله الی السماء فانه یلطف بقدرته و یقیه عن الطعام والشراب کما اغنی الملائکة عنها فیکون حینئذ طعامه التسبیح وشرابه التهلیل کما قال رسول الله ﷺ اني ابیت عند ربي یطعمني و یسقیني.

(الیواقیت والجواهر ج ۲ ص ۱۴۶) .

The scholar Al-Sharani said in Al-Yawaqit wal-Jawahir: "If it is asked, what is the answer to his being free from food and drink during his ascension, since Allah Almighty said, 'And We did not make them bodies that do not eat food'? The answer is that food was made a source of strength for those who live on earth because they are subject to hot and cold air, which enters their bodies. When they are weakened, Allah Almighty

compensates them with nourishment as a reward, according to His custom in this dusty state. As for those whom Allah raises to heaven, He is kind in His power and protects them from food and drink, just as He made the angels independent of them. At that time, their food is glorification, and their drink is the declaration of Allah's oneness, as the Messenger of Allah (ﷺ) said, 'I spend the night with my Lord, who feeds me and gives me drink.

Answer number 5

The food that Adam (peace be upon him) had is the same as that of Jesus (peace be upon him). As Allah Almighty said:

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ؕ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ﴿۵۹﴾

Verily, the likeness of 'Isa (AS) (Jesus) before Allah is the likeness of Adam (AS). He created him from dust, then (He) said to him: "Be!" - and he was. (59)
(Surah Ale Imran – 59)

Answer number 6

The fact is that this verse was presented as an argument to deny the divinity of Jesus (peace be upon him) and Mary (peace be upon her). How can someone who needs food and drink become God? If so, even one or two meals are enough to deny divinity. If we say that Mirza Sahib and his wife used to eat together, would that also prove that his wife is also dead, although she lived for a long time after that.

Verse 5

وَّجَعَلَنِيْ مُبٰرَكًا اَيْنَ مَا كُنْتُ ۪ وَاَوْصٰنِيْ بِالصَّلٰوةِ وَالزَّكٰوةِ مَا دُمْتُ حَيًّا ۖ ﴿۳۱﴾

"And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live."
(Surah Maryam - 31)

Answer number 1

When Prophet Moses (peace be upon him) prays, Jesus (peace be upon him) also prays at the same time, and the poor and needy who are Hazrat Moses (peace be upon him) would have given Zakat, and Jesus (peace be upon him) would have given it too.

Answer number 2

You prove the curriculum for the Prophet Jesus (peace be upon him), and we will tell you about the poor and needy. Also, tell us how he was as a child. He used to pray, and to whom did he give zakat? Because he has been saying this since childhood, and he has advised me to pray. (وَاَوْصٰنِیْ بِالصَّلٰوۃِ وَالزَّکٰوۃِ)

Answer number 3

The fact is that the obligation of prayer and zakat is subject to certain conditions. Until those conditions are met, prayer and zakat are not obligatory. Are prayer and zakat obligatory on every Muslim at all times? Prayer is obligatory at a particular time, when a person reaches the age of reason, and Zakat becomes obligatory when he reaches the age of Nisab. Did Jesus (peace be upon him) ever give Zakat while living here in this world? He has lived a life of extreme poverty and humility. He did not have enough wealth to pay zakat.

Qadianis' arguments on the death of Jesus (AS) Answers in the light of Hadith

Hadith 1

Mirzai generally presents this argument with great force regarding the death of Jesus Christ:

عن عائشة رضی اللہ عنہا ان عیسیٰ بن مریم عاش عشرین ومائة سنة "

(رواہ الحاکم في المستدرك)

On the authority of Hazrat Aisha (RA), it is reported that Jesus (AS), son of Mary (as), lived for one hundred and twenty years.

Answer number 1

This hadith is unreliable because it features Ibn Lahiyyah, a weak and untrustworthy narrator. He is not reliable.

Answer number 2

This hadith is impossible to understand both intellectually and in terms of narration, because at the beginning of this hadith, it is stated that every prophet who comes after him will be a prophet. The first prophet is half Jesus's (AS) age. Now, if we count the ten prophets from Jesus (AS) to the present, their ages are millions of years. If we go back to Adam (peace be upon him), then Adam's (AS) age would be so long that it would be in the present era. All the computers and calculators that do this will fail. The calculations showed that in this way, Hazrat, the age of the twentieth prophet above Jesus (peace be upon him) is 62 million 2914 thousand 560 years, which is both logically and theoretically impossible.

Answer number 3

If this hadith is accepted as authentic, then the meaning and significance of this hadith must be understood in the same way as other authentic Mutawatir hadiths. Therefore,

Mulla Ali Qari (may Allah be pleased with him) has adapted this hadith to other authentic hadiths in such a way that it is related to the Prophethood. The age of the Prophet before Nabuwat was forty years, the age of the Prophet after Nabuwat was twenty-three years, and after his return to the world, forty-five years. The total age is 118 years, and the fractional years will be added to make 120 years. The narration states that Jesus (peace be upon him) will live for seven years, meaning seven years after the Antichrist's death.

Answer number 4

If this hadith is authentic, then Mirza Qadiani is a liar. In light of this hadith, his age should be 32 or 31 years. At the same time, his age is around sixty-eight to seventy-nine years.

Hadith 2

لو كان موسىٰ وعيسىٰ حيين لما وسعها الا اتباعي. "

If Moses (AS) and Jesus (AS) were alive, they would have no choice but to follow me.

Answer number 1

If this hadith is authentic, then it contradicts you too because it shows that Moses (peace be upon him) is not alive, and Mirza Qadianis believe in the life of Moses (peace be upon him). (Reference has passed)

Answer number 2

There is no chain of transmission for this hadith. It is a rejected statement without any chain of transmission. If there is any strength, please provide its chain of transmission.

Answer number 3

The authentic narration that is contained in Mishkat in terms of the chain of transmission only mentions the name of Prophet Moses (peace be upon him).

لو كان موسىٰ حيا لما وسعه الا اتباعي'' (مشكوة ص ۳۰)

"If Musa (AS) had been alive, he would have done it."

Hadith 3

A narration is presented in Sharh Fiqh Akbar in which the name of Prophet Jesus (peace be upon him) is mentioned. لو كان عيسىٰ خيالما وسعه الا اتباعى

Answer

This is a mistake from that time. In Indian manuscripts, the name Moses (peace be upon him) is replaced with Jesus (peace be upon him). This mistake resulted from Fiqh Akbar's internal jurisprudence. There are testimonies, especially from the author of Sharh Akbar, Mulla Ali Qari, who is convinced of Christ's existence.
(Sharh Shifa and Tazkirah al-Muzuaat)

Three answers

(1) غیرت کی جاہے موسیٰ زندہ ہو آسمان پر
مدفون ہو زمین میں شاہ جہاں

(2) مصطفیٰ زیر زمین عیسیٰ نہاں بر آسمان
زیر دریا در شور بالا حباب ناتواں

(3) ام تری البحر یعلوا فوقه حبب
و عسعقر باقصی قعره الدرر

The plight of the Mirzais:

Mirzai usually takes a trivial matter and tries to do good by making it sound like a joke. He said the truth, "The straw is the support of the drowning."

This quatrain, published in Akhbar Jang on March 21, 1965, is ideally suited to the plight of the Mirzais.

یہ سب آثار ہیں جہل و جنوں کے یہ سب اطوار ہیں زار و زبوں کے

یہ چاروں لفظ ہیں مکر و فسوں کے اگر، لیکن، چنانچہ اور چونکہ

These are all signs of ignorance and jinn. These are all ways of deceit and deceit. These four words are of cunning and deceit: if, but, therefore, and since.

Practice Lesson No. 20

Question No. 1: Write short answers to the questions given below.

1. ..... فلما توفيتنى كنت انت الرقيب عليهم This verse explains the death of Jesus Christ. But how do you grasp the argument?

   ……

   ……

2. Write answer number 1 to the above argument.

   ……

   ……

3. "وما محمد الا رسول قد خلت من قبله الرسل" This verse is a reference to the Prophet Jesus (AS). How do you argue about death?

   ……

   ……

4. Write answer number 3 to the above argument?

   ……

   ……

5. "وأوصانى بالصلوة والزكوة ما دمت حيا" This verse is the death of Jesus Christ. But how do you grasp the argument?

   ……

   ……

Question number 2: Match the columns.

First column	Second column
Mirza explained the meaning of Khalat.	So, let's read about Jesus (AS) together.
All these are the signs of ignorance and madness.	So, Mirza Qadiani is a liar.
If this hadith is true	These are all forms of fault and helplessness.
When Prophet Moses (AS) prays	وأوصانی بالصلوۃ والزکوۃ
Because they've been saying it since childhood.	No mention of death here.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. We believe that the meaning of Khalat is .....

   Threw Handful Last Gathering

2. Is it necessary that when a word is spoken in two different contexts, it should have the same meaning ……?

   Natures Personalities Genders Genres

3. But everyone knows that the incident happened to Prophet Jesus (AS) …….. when he was 33 years and six months old.

   Hazra Cross Elevating Birth

4. Even then, due to the analogy, it will have to create……in its meaning.

   Adaptation Contradiction Relevance Spacing

5. There is only the Messiah, the son of Mary, ……. and messengers have passed away before you.

   Caliph Messenger Wali Human

Fill in the blank for question number 4.

1. Similarly, all the messengers before the Prophet (ﷺ) have been ……
2. Hazrat Umar (RA) made Hazrat Jesus (AS) …….. a Judge of Islam.
3. The food that the Prophet …… eats is the same food that Jesus (AS) eats.
4. Is prayer obligatory ……. on every Muslim at all times?
5. There is no evidence for this hadith …… This is a rejected statement without any proof.

Question number 5: Translate the blessed hadith?

'عن عائشة رضي الله عنها ان عيسىٰ بن مريم عاش عشرين ومائة سنة.'

Translate the blessed hadith?

……

……

……

……

……

Lesson number 21

Qadianiat in the eyes of law and the constitution

The finality of the Prophethood is the unanimous, fundamental, and most important belief of Islam. The entire edifice of the religion of Islam stands on this belief. This is such a sensitive belief that if there is even the slightest hint of doubt or doubt in it, a Muslim will not only lose his possession of faith, but due to his misfortune, he is even expelled from the Ummah of Hazrat Muhammad (ﷺ). Hazrat Muhammad Mustafa (ﷺ) is the last Prophet and Messenger of Allah. After him, there will be no legal, non-legal, shadowy, and no new prophet or messenger. Whoever claims prophethood after him is an infidel, an apostate, a heretic and deserving of death. More than one hundred verses of the Holy Quran and about two hundred and ten hadiths of the Holy Prophet Muhammad (ﷺ) indicate that the Holy Prophet (ﷺ) is the last Prophet and Messenger. Belief in this fact is called “khatam-e-Nabuwat.” The question arises: what would be the need for a prophet in the presence of the Quran and Sunnah? These are two springs of growth and guidance, sufficient to irrigate the Islamic world until the Day of Judgment. The arrival of someone claiming to be a prophet is misguidance.

The consensus of the Muslims of the world on the Prophet Muhammad (ﷺ) being the last prophet and the belief in Jihad is based on the 1857 War of Independence. After that, Islam was and is a source of inspiration for the hostile powers, especially the British. They had and still have a strong desire to somehow, some arrangement could be made to instill in the hearts of Muslims the love and devotion of the Holy Prophet (ﷺ) and the desire for jihad. Both the soul and the spirit will perish, now, since the order of one prophet is amended and abrogated only through another prophet. Therefore, due to the patronage and greed of the British government, Mirza Ghulam Ahmad Qadiani, a clerk in the Sialkot district court, claimed to be a messenger. He was a resident of Qadian, a backward village in Batala tehsil of Gurdaspur (India).

Mirza Ghulam Ahmad Qadiani first introduced himself as a Christian and anti-Hindu figure. He gained the emotional and psychological sympathy of Muslims. Then he became a reformer, a hadith reformer, a prophet of the Ummah, a prophet of the shadow, a prophet of the Bruzzi, a model of Christ, and, claiming to be the Promised Messiah, he eventually went so far as to claim to be a prophet with a law-abiding command and prohibition.

That is, he claimed to be a prophet and messenger, even declaring that he himself was Muhammad, the Messenger of Allah. His son Mirza Bashir Ahmad said that in Qadian, Allah Almighty reappeared as Muhammad, the Messenger of Allah, in the form of Mirza Qadiani. He further noted that Mirza Qadiani himself is Muhammad, the Messenger of Allah, the Exalted, who came back to the world to spread Islam. Therefore, we do not need a new word, because in the Kalima Tayyaba, the word "Muhammad Rasulullah" now means "Mirza Qadiani". The Mirza Qadiani, Muhammad, the Messenger of Allah, his wife Umm al-Mu'minin, his daughter Syeda-tul-Nisa, the family, the Ahl al-Bayt, his special disciples, the Companions, his so-called revelations and inspirations, the Holy Quran, his discourses. Hadiths refer to his city of Qadian as Makkah, Rabwah as Medina, and his cemetery as Jannat al-Baqi'.

Without a doubt, all these things are unbearable for even the lowest, most wicked and immoral Muslim, and they are the worst thing on this planet. But no selfless Muslim would tolerate such blasphemous words from anyone. Islam and its sacred texts, if the Qadianis' blasphemies and insults against personalities were collected, several offices could be created. Some of the insults made by Qadianis to the glory of the Prophet Muhammad (ﷺ) are so heartbreaking that they make one's heart ache. In a letter to Pandit Jawaharlal Nehru, Allama Iqbal had said: "Qadianis are traitors to both Islam and the country." Due to the blasphemous beliefs and intentions of the Qadianis, the country's elected democratic government unanimously declared the Qadianis as a stateless people on September 7, 1974. They were declared a non-Muslim minority and were listed in Articles 106 (2) and 260 (3) of the Constitution of Pakistan. Democratic

Any important decision in the system of government is always made on the basis of majority opinion, but this is the only such incident in the history of the world. The government asked Mirza Nasir, the head of the Qadiani Jamaat, to present his point of view before the parliament before making a decision. After his statement in the Assembly, Attorney General Mr. Yahya Bakhtiar, on behalf of the government, was questioned regarding Qadiani beliefs. Mirza Nasir not only denied all the above-mentioned beliefs and ideologies but also openly acknowledged and even defended them through false interpretations. But the sad thing is that the Qadianis completely refuse to accept the parliament's unanimous decision. They say that no government, parliament or any other body in the world can declare them non-Muslims based on their beliefs, but on the contrary, they call Muslims infidels and themselves Muslims. They do not recognize their status as given in the Constitution.

Qadianis are raising a clamour all over the world that we are being oppressed in Pakistan. Our rights are being usurped. We don't have freedom of speech. Sometimes they appeal to the United Nations, sometimes they pressure Jews and Christians. They are trying to persuade us. However, we are saying the straightforward and legitimate thing that you should not call Mirza Qadiani Muhammad the Messenger of Allah. The Kalima Tayyaba Muslims. It is, you should not take possession of it, that is, do not label the wine as Zamzam, but the Qadianis do not stop from doing so, but on the contrary, they are against the teachings of Islam.

They propagate and advertise their self-made beliefs and ideologies in the name of Islam. On April 26, 1984, the government issued a decree to prevent Qadianis from using and insulting the symbols of Islam. Pakistan issued the Prohibition of Qadianism Ordinance, according to which Qadianis cannot call themselves Muslims and practice their religion. They cannot use Islamic rituals and terminology for this. In this regard, a new criminal code has been introduced in Pakistan. Section 298/C has been added. See Section 298/C of the Pakistan Penal Code: "Qadiani group or Lahore Group." Any person of any denomination (who calls himself Ahmadi or by any other name) who directly or indirectly identifies himself as a Muslim declares or designates or attributes his religion as Islam, or through words, whether oral or written, propagating or advertising one's religion through written or visual representations or inviting others to accept one's religion or in any way hurts the religious feelings of Muslims, shall be punished with imprisonment of either description for a term will be given for which it can be up to three years and will also be subject to a fine.

The Qadianis challenged this ban in the Federal Sharia Court, the Lahore High Court, the Quetta High Court, and other courts, but were unsuccessful. Finally, the Qadianis, with complete preparation, filed an appeal in the Supreme Court of Pakistan that they be allowed to use Islamic symbols. The full bench of the Supreme Court of Pakistan, which included Mr. Justice Abdul Qadeer Chaudhry, Mr. Justice Shafi-ur Rehman, Mr. Justice Muhammad Afzal Lone, Mr. Justice Saleem Akhter, and Justice Wali Muhammad Khan, heard the case in detail. Both arguments and proofs were given from all sides. The most controversial references from the original books were presented. This is also memorable. That these Supreme Court judges were not muftis of any religious seminary or Islamic Darul Uloom, but rather English law-educated. Their job is to provide justice under the Constitution and law. The esteemed judges, upon examining the Qadiani beliefs, were shocked. The learned judges said that in the name of Qadiani Islam, they cheat people, whereas cheating is not a fundamental right of anyone, nor does it deprive anyone of

their rights. In accordance with the historic decision of the Full Bench of the Supreme Court of Pakistan in Zaheeruddin v. Government (17181993 SCMR), no Qadiani can call himself a Muslim nor can he preach his religion. In case of violation, he is punishable by death under sections 295-C and 298-C of the Pakistan Penal Code. Despite this, Qadianis, while mocking the constitution, laws and high court decisions, call themselves Muslims and preach their religion. They were distributing blasphemous literature, mocking Islamic rituals, and desecrating Islamic holy figures and places. Ironically, these unconstitutional, illegal and highly provocative activities of the Qadianis are being condemned. Law enforcement agencies are guilty of negligence and silence, which sometimes leads to law-and-order violations. A situation of order arises. The full bench of the Supreme Court itself wrote in its applicable decision:

It is worth noting that laws, not only in Pakistan but around the world, prohibit the use of such words and phrases that have specific meanings and significance and could, if used by others, deceive people. They can cause deception and misguidance. Those who deceive others should be discouraged. In an ideological state like Pakistan, Qadianis, who are non-Muslims, are being deceived by being presented as Muslims. It is welcome and commendable that in this region of the world, faith is still the most important thing for every Muslim. He will never tolerate a government that protects him from such frauds and conspiracies that are not ready to provide protection. Qadianis insist that they should not only be given a license to present their religion as Islam, but they also want that the titles and addresses used with the most respected and holy figures of Islam should be affixed to the names of these impudent non-Muslims (Mirza Qadiani and his caliphs), who are not even equal to the shoes of Muslim figures. In fact, Muslims attribute this move to the desecration, insult and belittling of their significant figures. Therefore, the insistence on the use of forbidden titles and Islamic symbols by Qadianis leaves no doubt that they deliberately want to do something that is not only desecrating these holy figures but also deceiving others. If any religious group (Qadianism) insists on deception and fraud, considering it as its fundamental right, and seeks help from the courts in this regard, then Allah is its protector. If the Qadianis do not intend to deceive others, why do they not devise new titles, etc., for their religion? Do they not realize that by relying on the rituals, specific signs, symbols and actions of other religions, they will expose the hypocrisy of their own religion. In this case, it may also mean that their new religion cannot develop or flourish on its own merits but must rely on forgery and deception. After all, there are many other religions in the world; they have never usurped the titles, etc., of Muslims or other people. They follow and propagate their beliefs with great pride. For every Muslim

whose faith is strong, it is necessary to love the Prophet Muhammad (ﷺ) more than his children, family, parents and everything else that is dear to him in the world. (صحیح بخاری کتاب الایمان باب حب الرسول من الایمان)

Can anyone blame a Muslim in such a case? If he cannot control himself after listening, reading, or watching such heart-wrenching material as Mirza Sahib has created or is creating? In this context, we should imagine the Qadianis' public attitude during their centenary celebrations and consider the reactions Muslims might have expressed. Therefore, if a Qadiani is allowed by the administration to express or recite the laws and rituals of Islam publicly, then this action is in the form of a Rushdie (i.e. the disgraced, arrogant, accursed prophet of the age, Salman Rushdie, who wrote in his book The Satanic Verses) It would be tantamount to creating a massive insult to the glory of the Holy Prophet (ﷺ). In this case, would the administration be responsible for his life. Can it guarantee the protection of property and freedom, and if so, at what cost? The reaction is that when someone, a Qadiani, publicly displays the Kalima on a placard, banner or poster or writes it on a wall or displays doors or flags or if someone uses or recites other Islamic symbols, this is an apparent desecration of the name of the Holy Prophet Muhammad (ﷺ). It is tantamount to insulting the noble names of other prophets while elevating the status of Mirza Sahib. It is natural for Muslims to become agitated and angry, and this could lead to a breach of public order.

"We also do not believe that Qadianis should be allowed to take their own personalities, places, and there will be no difficulty in devising new titles, nicknames, or names for routines. Eventually, Hindus, Christians, Sikhs, and other communities have also created titles and addresses for their elders.
(SCMR 17181993 Zaheeruddin vs. Government)

Despite the constitution, law and court decisions, Qadiani speech and writing, meetings and processions, distribution of literature and holding of their gatherings continue to use Islamic terminology and insult Islamic rituals. In this regard, they should complete supervision of the administration. There are very few officers in Pakistan's penal system who are responsible for the Qadianis and are familiar with Section 298/C of the Penal Code and its judicial history. If this is not oppression, what else is? It is said that there is probably not a single officer in the whole of Pakistan who has not been convicted of blasphemy against the Prophet Muhammad (ﷺ) by the Qadianis.

It is worth taking the time to read the aforementioned historic Supreme Court decision on the collective and continuous commission of crimes against humanity in Pakistan. It could prove to be a milestone in establishing peace and order. This decision is currently in the heavy books of law. But to date, not a single part of it has been implemented. What more shameful joke can there be with the law than this? If the government believes in the supremacy of parliament and the law, then it should provide the Qadianis with constitutional, legal and judicial protection. Make decisions binding so that there is no law-and-order situation anywhere in the country.

Practice Lesson No. 21

Question No. 1

Write short answers to the questions given below.

1. Describe the status of the belief in the finality of prophecy.
   ……

   ……..

2. How many verses of the Holy Quran and how many blessed hadiths prove the belief in the finality of prophethood?
   ……

   ……

3. Due to what beliefs of Mirza Qadiani is he called an infidel?
   ……

   ……

4. Based on which law of Pakistan are Qadianis called non-Muslims?
   ……

   ……..

5. What do Qadianis insist on?
   ……

   ……..

Question number 2: Match the columns.

First column	Second column
The question arises: why, in the presence of the Quran and Sunnah?	They have created titles and addresses for their elders.
In Pakistan, an ideological state, Qadianis are non-Muslims.	But rather educated in English law
Judges of the Supreme Court have not been associated with a religious seminary or an Islamic prophet. They were no muftis of Darul Uloom.	What need does this prophet have?
Every Muslim whose faith is strong needs to know that the Messenger of Allah (ﷺ)	deceived by presenting his faith as Islam.
Finally, Hindus, Christians, Sikhs and other communities also	To your children, family, parents and everyone you love in the world Love more than anything.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. There will be no legislative, non-legislative, radical or new authority after you.

   Caliph Mahdi Nabi Wali

2. Now, since the modification of one prophet is done through another prophet…

   Order Saying Mission Act

3. Without a doubt, all these things are unbearable for even the lowest of the low, and even for the wicked and immoral cannot take it.

   Qadiani Christians, Jewish Muslims

4. In a letter to Pandit Jawaharlal Nehru, Allama Iqbal (ra) had said that Qadianis belong to both Islam and the country……..

   Faithful Traitor Disobedient friend.

5. References provided……..from original books

   Most difficult Most controversial The easiest The heaviest

Fill in the blanks in question 4.

1. The question arises: …….. what need does one have in the presence of the Quran and Sunnah?

2. Some of the acts of worship performed by Qadianis in honour of the Prophet (ﷺ) ……. reading it makes my heart skip a beat.

3. Although we say the most straightforward and most legitimate thing: do not call yourself …… Muhammad, the Messenger of Allah.

4. There are those who eventually, Hindus, Christians, Sikhs and other communities also took up …… for themselves. Titles and addresses have been created.

5. Qadianis insist that they are not only allowed to present their religion as Islam, …… to be given.

Question No. 5:

Identify the correct words in front of the following sentences.

1. Qadianis consider their city Qadian as equal ……..

   Chiniot Makkah Medina Jerusalem

2. Invited to present his point of view before Parliament ……

   Yahya Bakhtiar Pandit Jawahar Mirza Nasir

Lesson number 22

Identity and customs of Qadianis

An easy way to identify Ahmadi/Lahori Qadianis who are hiding among Muslims!

It should be noted that the provisions of the Pakistani Constitutional Amendment of 1974 and the later Prohibition of Qadianism Act of 1984, under Sections 1298, 298B and 298C, Qadianis are not only infidels but also have the right to prove themselves Muslims by deception. If you use Islamic symbols, then there is a 3-year prison sentence in Pakistani law. Here is something like this:

Signs are being described that are often adopted by Qadianis who live in hiding under the guise of Muslims.

1. Under the pretext of chatting with Muslims, Qadianis would turn the conversation to religious matters without identifying themselves. And is trying to convince people that the following beliefs about Jesus Christ are valid:

   It is blasphemy, as well as against Islam and the Quran, that Allah raised him alive to heaven and that the unbelievers were not given the cross. He will return near the Day of Judgment and kill the Dajjal. And the Qadianis are trying to prove this. They try to say that he was crucified, but he migrated from Palestine to Kashmir in a wounded state. There, He died at the age of 120, and it is mentioned in authentic hadiths that before the Day of Judgment, Hazrat Isa ibn Maryam (AS) will be revealed, meaning that from this nation, someone like Jesus (AS) will be born and become the Messiah, son of Mary, and the Imam. Claiming to be the Mahdi, and wherever the word "توفی " is found in the Quran regarding Jesus, the son of Mary. It means his death, although those who speak and understand Arabic know that "توفی" means the complete completion of something. It means to seize or take it completely, and since Allah has given you in its entirety, that is, body, consciousness, and soul. He was taken up to heaven along with his family, which is why the Quran describes his death and the Hadiths describe his resurrection before his resurrection. The narration of the revelation confirms this tafsir.

2. Trying to create intense hatred for religious scholars and calling them the root of all evil, calling them the mullahs or maulvis. Calls for, under the pretext of discussing sectarianism and fatwas of blasphemy, the subject is being turned into

an anti-minority issue. The activities of the Qadiani Jamaat, which they address as Ahmadi, lead to and try to claim that because all Muslim sects consider each other infidels. They immediately declared the Ahmadiyya community to be infidels due to their differences. Although all the Muslim Ummah's schools of thought do not declare each other as infidels, and the four Imams of jurisprudence who have passed away, Imam Ahmad ibn Hanbal (ra), Imam Shafi'i (ra), Imam Malik (ra), and Imam Abu Hanifa (ra) did not consider anyone who followed another jurisprudence to be a disbeliever or a non-Muslim. It has not been declared excluded from the religion, and there has always been a consensus among the entire Muslim Ummah regarding the belief in the finality of the Prophethood. Every claimant to prophethood and his followers born after him are infidels. Outside of Islam, even Imam Abu Hanifa (may Allah have mercy on him) has a fatwa that whoever, after the Prophet Muhammad (ﷺ), asks for proof of the truthfulness of a prophet or doubts his disbelief, will himself be expelled from Islam.

3. Qadianis wear a special type of silver ring, often in front of unknowing Muslims or in places where they are not aware of it. Rest assured that no one will recognize those on whom this verse of the Quran is written: "أَلَيْسَ اللهُ بِكَافٍ عَبْدَهُ", which translates to: Is not Allah sufficient for His servant? Mirza Qadiani wears this ring as a Sunnah. Because Mirza Qadiani also wore such a ring.
4. Among the Qadianis, their caliph has a full beard to deceive people into believing that he fully adheres to the tenets of Islam. Otherwise, because the Qadianis hate Muslims, they try to hide every apparent. Avoid the slogans and imitations of the cut-off style that our religious scholars or pious Muslims adopt, such as the full beard. A handful, but you will get a Qadiani in a 99% French cut beard or a clean shave, and they have unannounced orders. As such, no Qadiani party official can have a beard longer and thicker than the current Khalifah, so he should never be even at the Qadiani gathering, among thousands of Qadianis; no Qadiani was as good as, equal to, or superior to their Khalifa. You will not be seen with a long beard. If you search Google in Roman Urdu by typing "Jalsa Salana Jamaat Ahmadiyya" If you do, this will be confirmed.
5. Qadianis will never wear the special round prayer cap like Muslims. They will either be seen wearing the Pathan cap. Whether it is a Sindhi cap or a Jinnah cap, one thing that no Qadiani will tell you is that the Qadiani community has a custom of covering their heads according to their rank or status. Among men, their caliph is Shimla. Wali wears a turban, and no other Qadiani is allowed to do so in Khalifa’s

presence. Those below him use the Jinnah cap, pant coat or trousers. Along with the shirt and sherwani, the common Qadiani Pathans wear a special cap, or a Sindhi cap, below them.

6. It is even easier to recognize Qadiani women, who, like their Qadiani men, are also against Muslim women. Instead of a loose-fitting burqa, they generally wear a tight burqa, which is often belted at the waist to ensure a good fit of the burqa, their burqa also has a long slit, and their niqab style is also unique in that the mask is placed under the nose and draped over the lips, which allows the entire face to be seen except the lips. The whole face is visible, which is the epitome of "neither revealing nor concealing" to attract Muslim men, used as a tactic for.
7. The Qadianis' TV channel, MTA (Muslim TV Ahmadiyya), is broadcast 24 hours a day via satellite. But they openly preach their reprehensible, blasphemous beliefs and call the teachings based on the Dajal "Islam-Ahmadiyat" (meaning Ahmadiyat). We present it with the slogan, "The real Islam is Islam." Another sign of the Qadianis is that, in this day and age, when cable TV is commonplace and dish antennas are obsolete for ordinary household users in Pakistan, they still install dish antennas on their homes to watch the MTA channel. And the Muslims on whom they try their tricks and deceptions often use this TV channel of theirs with the intention of preaching. They try to show it by calling the Qadiani center in their home or area. The famous channel of Qadianis is “Menara Al-masih”, which is in Qadian, India. This minaret is compared to the Kaaba and the Masjid Nabvi, and to Muslims on its TV channel. They advertise the Prophet's place by showing it.
8. The most important sign is that you will not find Muhammad at the beginning of Qadiani names, nor will you find anyone born a Qadiani. You will see such purely Islamic names as Abdullah, Mustafa, Abdul Rashid, and Abdul Qayyum. At the same time, Ahmad is found at the end of the name Mirza Qadiani, which was also part of the name, and the Qadiani is mentioned in the Quran. The specific name of Ahmad refers to the identity of Mirza Qadiani. (معاذ الله)
9. It is worth remembering that most Qadianis found in Pakistan and around the world come from Punjabi-speaking families. They are related because Mirza Qadiani also belonged to the Qadian district, "Gurdaspur", Punjab, before the partition of India. Therefore, the greater and more central sphere of influence of their preaching remained in Punjab, both before and after partition, where the existing simple. The villagers succumbed to their temptations in a friendly environment, and this trend continues to this day, generation after generation.

An ancient effort of the Qadianis is to be known as the “Ahmadi-Muslim Jamaat”. Although Muslims all over the world, and the world's Islamic and non-Islamic secular courts, large and small, unanimously approved of their claim to have rejected Islam, all nations of the world should remember them as "Ahmadi Muslims", their place of worship. The word mosque should be used for Mirza. Islamic terminology should be used for every heretical and un-Islamic act of theirs. Some news agencies of the neighbouring country have also made it their cover in the name of democracy. And supply news to other countries as if they are sympathetic to Muslims or as if they are completely impartial news Agencies: Although the situation is quite the opposite, there has been a conspiracy behind their establishment since day one. Are there Qadianis who occasionally use them for their own benefit, or are these agencies imbued with Qadianism that they consider it the highest standard of democracy to be used in the interests of the people.

The common ground for the Qadianis' invitation and conspiracies is not the students of religious schools and worshippers of mosques, because it is known that anyone with even the slightest connection to religious schools, mosques, scholars, or religious groups is a member of their Dajal and will not be deceived. And whoever is far from religion and its knowledge will be fooled by their deceit. Therefore, the field of work of the Qadianis is individuals and classes unrelated to the mosque and madrasa, and those who are not benefiting from religious knowledge. At the same time, our field of labour is mostly our own environment. In this environment, hard work is also needed to strengthen faith and maintain awareness. But the real purpose of our hard work is to identify individuals and classes that are not related to the field of religion and to whom we pay very little attention. Therefore, we must focus our efforts and re-evaluate priorities.

The way Qadianis work has changed; they have abandoned the front of debate and argument and have turned to the weapons of lobbying and briefing. They are working with statements grounded in modern human rights philosophy and today's international laws and customs. They consist of, and they try to influence people with these references. Along with this, they have established their lairs across all sectors of the media, including journalism, TV channels, and social media. Human rights are using international institutions and secular NGOs as shelters. They are using file work and lobbying. They are making good use of the skills that we are not paying attention to. That is why we need to pay attention to this situation and master the weapons and techniques that are commonly used today. Without them, no struggle can move forward. Be it Facebook or Twitter on social media, our Pakistanis are everywhere. We have accounts and may or may not even pray, but those of us who create accounts on Facebook and Twitter must.

Whether it's updating statuses or commenting and liking someone's post, it's a must. Groups and pages have been created, and various ID types have been developed. Now, if we consider the names of the IDs, the point is: I will make an ID in my name, meaning that if I am a Muslim, my name will also be Islamic, so my ID will be Islamic. It will be created from the name itself, and wherever I comment or like in any group or page, the viewers or my comments will be those who answer will understand that this is a Muslim.

In the same way, the Qadianis, who, thank God, were declared non-Muslims according to the law of Pakistan, still fall under the same law. Under the law of Pakistan, they are infidels. Still, the Qadianis do not consider themselves infidels; they consider themselves only Muslims. Understand, so on this basis, Qadianis also keep their names like the names of Muslims, just as we Muslims use Facebook and Twitter, just like Qadianis do. Now our names and those of Qadianis are taking advantage of the fact that they are the same; Qadianis comment on such posts on social media, and they also run pages and groups that incite sectarianism among Muslims and talk against the Pakistan Army. But we don't know whether he is a Qadiani or not, which is why we also talk about spicy sectarianism. They come here, support the Qadianis, and also spoil their own hereafter. Now this work is being done on a vast scale. What is happening is that under the auspices of Qadianism, institutions are also being run whose sole purpose is to make them fight among themselves as much as possible because the Qadianis believe that anyone who is not a Qadiani is not a Muslim.

Practice Lesson Number - 22

Question No. 1 Write short answers to the questions given below.

1. How do Qadianis trap ordinary Muslims?
   ……

   ……

2. Which verse do Qadianis write on their rings?
   ……

   ……

3. Why don't Qadianis wear round hats?
   ……

   ……

4. What is the Qadianis' channel and what do they show on it?
   ……

   ……

5. Which language do Mirzais prefer?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
But Qadianis will have 99% of their beards cut French style.	And they are using secular NGOs as a haven.
After the Caliph, those who are in lower ranks	will be found or clean-shaven.
The most important sign is that Qadianis the beginning of their names.	They use the Jinnah cap.
And international human rights organizations	Who are not students of religious schools or worshippers of mosques.
in the general field of invitation and conspiracies of Qadianis.	You will not find Muhammad.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. This ring is worn as a signet ring of Mirza Qadiani because Mirza Qadiani also used to wear such a ring.

   Sunnah The sign The promise Earnings

2. Among men, their caliph wears a ……. Shimla.

   Hat, Turban, Sherwani, Shirt

3. They generally wear tights, often with a belt around their waist.

   Dress Shalwar Burqa Niqab

4. Despite this, Qadianis install dish antennas on their homes to watch MTA.

   Drama Program Channel Dance

5. One of the extraordinary efforts of the Qadianis is to be known as the "Ahmadi Muslim Jamaat".

   Old, Important, Prominent High

Fill in the blank for question number 4.

1. Qadianis wear a special type of ring……
2. The Qadiani community has a tradition of covering their bodies depending on their status or rank. ……..
3. Muslim men are used as a tactic for ……..
4. Mirza Qadiani also belonged to the Qadian district of Punjab before the partition of India. ……
5. Whoever is far from religion and its knowledge and information will fall prey to their deceit. ……

Question No. 5:

Describe two or three ways to identify Ahmadi/Lahori Qadianis?

……

……

……

……

……

……

Lesson number 23

Why is a complete boycott of Qadianis necessary?

Undoubtedly, the revelation of the Holy Quran is definitive, the Mutawatir hadiths of the Messenger of Allah (ﷺ) are definitive, and the consensus of the Muhammadan Ummah is definitive. It is proven that Hazrat Muhammad (ﷺ) is the last prophet. No prophet can come after him. Therefore, Hazrat Muhammad (ﷺ) is the last prophet. Anyone who claims prophethood after the Holy Prophet (ﷺ) is an infidel and completely outside the realm of Islam, and whoever denies this claim of prophethood is a disbeliever. Whoever does this and considers him as a follower and leader is also an infidel and an apostate and outside the circle of Islam. With this infidelity and apostasy, if there is even one of the reasons mentioned in the question, then the Holy Quran, the Hadiths of the Prophet (ﷺ), and Islamic jurisprudence, according to him, he is not worthy of Islamic brotherhood and Islamic sympathy. Muslims must greet him with peace and end all relationships, such as conversation, meetings, and business dealings. Establishing any relationship or contact with him is not permissible, even if it brings him honour and respect or gives him strength and comfort. The infidels are the enemies of Islam. There are numerous verses in the Holy Quran about apostasy from Islam. Similarly, there are hadiths and jurisprudential texts that provide details about it.

It should be noted that the infidels who fight against Muslims, harm them, and distort Islamic reforms. They make fun of Islam and try to disperse the collective strength of Muslims by becoming a scapegoat. Islam commands that they be dealt with strictly. Tolerance is permitted with those infidels who are not warlike or harmful. Otherwise, it is ordered to deal harshly with the infidel warlike ones. In addition, sometimes if a person commits a detestable sin, then as a punishment, one should stop interacting with them, greeting them, speaking to them, sitting with them, etc. The command to abandon the divorce is present in the Holy Quran and the Sunnah of the Prophet. Let alone with the infidels who are the enemies. In this regard, first of all, it is the duty of the Islamic government to declare against these sedition-causing apostates, "Whoever changes his religion, kill him." He should eradicate this fitnah by implementing Sharia punishment and protect Islam and the Islamic nation from the onslaught of this fitnah.

Therefore, the treatment of the Messenger of Allah (ﷺ) and the Rightly Guided Caliphs (Rashideen) towards the mischief-makers and apostates was not hidden from anyone. No, and the later caliphs and sultans of Islam never showed negligence or laxity in this

duty. But if the Muslim government neglects to punish such people or is not expected to do so, then it is the duty of the Muslims themselves to do so. It is imposed so that they, as a group, can decide on the type of punishment that is within their jurisdiction. For example, apostasy, War, rebellion, wickedness, hypocrisy, conspiracy with the oppressed Muslims, conspiracy with the Jews, Christians, and Hindus. Given all the reasons, there is no doubt that a boycott of the individual or group in question is not only permissible. Instead, it is obligatory if the Muslim community collectively takes a mild measure, such as a boycott, to suppress this fitnah. If they fail to act, they will be responsible before Allah.

This boycott is not oppression but is in line with Islamic justice and fairness. Because its purpose is to: Muslims should be protected from their hostility and harassment, and their unity should be protected from the encroachment of apostasy and hypocrisy. At the same time, there is wisdom in this for the warriors themselves, that they should not be punished or punished by this punishment. They should be influenced by it and reform themselves, abandoning disbelief and hypocrisy and accepting faith and Islam. In this way, they should avoid the punishment of the Hereafter and may they be saved from eternal hell; otherwise, if the collective body of Muslims does not take any disciplinary action against them, they will persist in their current state, considering it desirable, and thus will deserve eternal punishment.

The Prophet (ﷺ) initially adopted this method upon arriving in Medina: to attack the caravans of the infidels of Makkah and destroy them. Their wealth should be seized so that the power and glory they derive from their wealth and possessions are destroyed. They harm Muslims on the pretext of fighting and committing various conspiracies. Killing and the Jihad strategy of boycotting and economically crippling the enemy were adopted before the Sword's order, so that this would destroy their fighting ability and prevent them from coming against Islam and dying the death of disbelief. It is as if this move aimed to save their lives by seizing their property because seizing their property would mean taking their lives. It was much better.

In addition, this plan had the wisdom and expediency of providing another opportunity for reflection for the infidels of Makkah, so that the blessing of faith may elevate them, make them worthy of eternal blessings, and save them from the punishment of the hereafter. But when this plan did not improve the stubbornness of the disbelievers and polytheists, Allah sent a messenger to cleanse the earth of their evil and corruption. Allah sent the command of Jihad by the sword, and Allah, the Almighty, replaced the Quraysh's

trading caravan with their military force. The organization made the Muslims confront it. The initial plan of the Holy Prophet (ﷺ) definitely gave the Muslim Ummah this guidance: In certain circumstances, if jihad with the sword cannot be carried out, the least serious measure is not to engage in combat with the infidels. Not only should there be an economic boycott, but their property can even be seized; it is obvious that ordinary Muslims are neither committed to jihad nor capable of wielding the sword, nor are they allowed to possess property. What they have in their power is this: That all ties with these harmful infidels should be severed, and they should be separated from society.

Any part of the human body that has decayed to such an extent that it poses a risk of harm to the entire body and endangers life. Suppose it were not wise to keep this ulcer attached to the body. Instead, it would be the best and wisest course to cut it off. All the wise men, sages, and doctors agree on this, and then when these harmful infidels continue to suck the blood of Muslims, if you are trying to become powerful and wipe out Muslims from the face of the earth, then you should buy, sell and trade with them. Complete abstinence from religion becomes an indispensable duty for the existence and survival of Islam and the Islamic nation. Even today in this civilized world, a boycott or economic blockade is considered an essential defensive measure and is used as a political tactic. But for Muslims, this is not a political tactic. Instead, it is a symbol of the Prophet, the Messenger's (ﷺ) Sunnah, and a sacred religious duty. The pride of Islam does not tolerate for a moment that any of the enemies of Islam and the Islamic nation should have any connection or contact of any kind.

The Holy Quran

Now we present the verses of the Quran, the hadiths of the Prophet, and the quotes of the jurists of the Islamic Ummah from which this boycott can be derived. The order is clear.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَاُ بِهَا فَلَا
تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖٓ ۚ اِنَّكُمْ اِذًا مِّثْلُهُمْ ۭ اِنَّ اللّٰهَ جَامِعُ
الْمُنٰفِقِيْنَ وَالْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعَۨا ﴿۱۴۰﴾

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell (Surah An-Nisaa: 140)

وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْٓ اٰيٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ؕ
وَاِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٦٨﴾

And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaytan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimeen.
(polytheists and wrong-doers). (Surah Al Anam - 68)

Imam Abu Bakr al-Jassas (ra) writes:

وفي هذه الآية دلالة على أن الكافر لا يكون ولياً للمسلم لا في التصرف ولا في النصرة.
ويدل على وجوب البراءة من الكفار والعداوة لهم، لأن الولاية ضد العداوة، فاذا أمرنا
بمعاداة اليهود والنصارى لكفرهم فغيرهم من الكفار بمنزلتهم ويدل على
أن الكفر كله ملة واحدة. (احکام القرآن 2،444)

This verse indicates that a disbeliever cannot be a friend or protector of a Muslim, neither in terms of action nor support. It also shows the obligation to disavow and oppose disbelievers, since friendship is the opposite of enmity. Therefore, if we are commanded to oppose Jews and Christians because of their disbelief, then other disbelievers are treated similarly. Furthermore, it indicates that all disbelief is a single creed.

The theme of Surah Al-Mumtahenah is the emphasis on severing ties with the infidels. In this Surah, the friendship and relationship with the infidels is strongly condemned. It is forbidden, even if the relatives are related, and he said, "These relationships of yours will not be of any use on the Day of Judgment." And that those who will befriend and associate

with the infidels in the future will be considered as having strayed from the path of truth and as wrongdoers.

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ
اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ۭ اُولٰۗىِٕكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ۭ
وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ۭ
اُولٰۗىِٕكَ حِزْبُ اللّٰهِ ۭ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿۲۲﴾

You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and accurate guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is The Party of Allah is victorious. (22)

Going further, this verse refers to those Muslims who, despite their kinship, are friendly with the warring infidels. They end relationships. They are called true believers. They are given the good news of Paradise and Divine pleasure, and they are "It has been elevated to the title of Hezbollah. Which makes it clear that it is against the enemies of Allah and the Messenger of Allah (ﷺ)." Maintaining friendships cannot be the work of a believer.

These few verses are given as examples. Otherwise, countless other verses of the Quran are relevant to this subject.

Prophetic Hadiths

Now, let us look at a few Prophetic hadiths that clearly state the command to boycott Qadianis completely:

1. In a hadith in Jami' Tirmidhi, it is narrated from Samurah bin Jundub (may Allah be pleased with him) that it was commanded: "The polytheists and the disbelievers, do not even settle in the same place with them. Otherwise, Muslims will be like the infidels." (باب في كرابيه المقام بين اظهر المشركين ، ج 1 ص 194)
2. Also, in a hadith narrated by Tirmidhi from Jarir bin Abdullah Al-Halabi (may Allah be pleased with him), the Messenger of Allah (ﷺ) said:
   أنا برئ من كل مسلم يقيم بين أظهر المشركين Translation: That is, the Prophet (ﷺ) declared his disapproval of every Muslim who resides among the warring infidels.
   (Reference above)
3. A hadith in Sahih Bukhari mentions eight or nine people from the tribes of Akl and 'Urina who had become apostates. Their arrest after that, the Prophet (ﷺ) ordered that their hands and feet be cut off and that their eyes be burned with fire. Iron nails should be turned, and they should be placed on the black stones of Medina. So, this is how it is. It was done. These people used to ask for water, but were not given water. The words of the narration in Sahih Bukhari are: "They seek water, but they do not drink. (يستسقون فلا يسقون)" And in one narration, these words are: (حتى ان احدهم يكدم بفيه الارض) "Even if one of them presses the earth with his mouth."

   Translation: They were thirsty and wanted land... but they were not allowed to give them water."

Imam Nawawi (ra) writes below this hadith:

ان المحارب المرتد لا حرمة له فى سقى الماء ولا غيره، ويدل عليه أن من ليس معه ماء إلا الطهارته ليس له أن يسقيه للمرتد ويتيمم، بل يستعمله ولو مات المرتد عطشاً".

(فتح البارى اصفحه 393)

The apostate warrior has no sanctity regarding water or anything else, and this is evidenced by the fact that one who has no water except for his own purification is not allowed to give it to the apostate and perform ablution, but instead, he should use it even if the apostate dies of thirst.

4. In the Battle of Tabuk, three great companions were Ka'b bin Malik (RA), Hilal bin Umayya (RA), Waqifi Badri (RA), and Marara bin Rabi' Badri, Umari (RA), who were severely punished for not participating in the battle. It was divinely decreed that these three relations should be severed. They should be completely cut off. No one should greet or speak to them. Even the men's wives were ordered to separate from them and not even cook for them. These gentlemen wept and wept, and the vast earth of the Almighty became narrow for them.

Let us look at the words of the Quranic revelation:

وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۱۸﴾

And (He did forgive also) the three [who did not join the Tabuk expedition whose case was deferred (by the Prophet ﷺ)] (for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. (118)
(Surah At Taubah – 118)

This continued for a full fifty days. Finally, Allah Almighty accepted their repentance and forgave them.

Qadi Abu Bakr ibn al-Arabi (ra) writes:

وفيه دليل على أن للإمام أن يعاقب المذنب بتحريم كلامه على الناس أدباله و

على تحريم أهله عليه " (احكام القرآن لابن العربی ج 3 صفحه 114)

This provides evidence that the Imam has the authority to punish the sinner by forbidding him from speaking to the people, and by forbidding his family from talking to them.

Hafiz Ibn Hajar (ra) writes in Fath al-Bari:

وفيه ترك السلام على من اذنب وجواز هجره اكثر من ثلاث

It includes refraining from greeting someone who has sinned and the permissibility of abandoning him for more than three days.

However, this incident of Ka'b bin Malik (RA) and his companions is mentioned in Surah At-Tawbah of the Holy Quran, and its description is authentic. It is present in Bukhari, Sahih Muslim and all Sahihs.

Imam Abu Dawud (ra) has established several chapters under the title of Kitab al-Sunnah in his book Sunan Abi Dawud.

Chapter A: الف باب مجانبة اهل الأهواء وبغضهم

The original statement of avoiding and harbouring hatred towards false worshippers

Chapter B: اصل اهواء Explanation of the boycott from the faithless person.

There is a hadith in Sunan Abi Dawud that Ammar bin Yasir (RA) planted saffron. We sent our greetings to him. He (ﷺ) did not answer. Consider that when this punishment was given for a minor violation of the Sunnah, an apostate, a mischievous and an infidel warrior, when can conversations, greetings, and transactions be permitted?

Imam Al-Khattabi states in Ma'alem Al-Sunan, Vol. 4, p. 296, regarding the Hadith of Ka'b (RA), that Muslims, even if the relationship is broken for religious reasons, can carry it out without restriction, provided they do not repent.

5. It is narrated in Musnad Ahmad and Sunan Abi Dawud from Ibn Umar (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

"القدرية مجوس هذه الأمة، أن مرضوا فلا تعودوهم، وان ماتوا فلا تشهدوهم."

The Qadriya are the Magians of this nation. If they fall ill, do not visit them, and if they die, do not bear witness to their deaths.

6. Another hadith states:

لا تجالسوا اهل القدر ولا تفاتحوهم

Do not sit with or converse with those who believe in predestination.

However, these are the sayings of the Holy Prophet (ﷺ). After the era of Prophethood, the same practice was followed during the Rightly Guided Caliphate. The evidence is found in Bukhari and Muslim about Siddiq Akbar's (RA) declaration of jihad against those who forbade zakat. The treatment of Musaylima the liar, Aswad Al-Ansi, Taliha Al-Asadi

and their followers is well known to the average student of Hadith and Biography, and what happened to them. During the Farooqi (RA) era, a man named Dabi' Al-Iraqi began explaining the meanings of the verses of the Holy Quran in such a way that his own desires intruded, opening the door to doubt in Muslims' beliefs. The man was in the army when he left Iraq for Egypt, and Hazrat Amr bin Al-Aas (RA), the governor of Egypt, was informed of this, so he sent him to Hazrat Umar Farooq (RA) in Medina and wrote down the situation. Hazrat Umar (RA) did not listen to his position or arguments. Rather than wasting time arguing with him, he considered it necessary to address him in writing. He immediately called for the freshest date palm branches and beat him mercilessly on the head with his own hands until blood started flowing. He shouted, "O Commander of the Faithful, if you want to kill me, then please do so. Take your sword and clear my record. And if you only intend to remove the scum from my mind, then I assure you that the ghost has now left." Upon this, Hazrat Umar (RA) left him and sent him back to Iraq after staying in Medina for a few days and wrote to Hazrat Abu Musa Al-Ashari (RA):
ان لا يجالسه احد من المسلمين No Muslim should sit near him.

This incident made the man's life difficult, so Hazrat Abu Musa Ash'ari (may Allah be pleased with him) wrote to Hazrat Umar (may Allah be pleased with him) to inform him that his condition had improved. Then Hazrat Umar (may Allah be pleased with him) allowed people to sit near him.

7. In Sunan al-Kubra al-Bayhaqi, vol. 9, page 85, it is narrated from Hazrat Ali (may Allah be pleased with him) that:

   امرنی رسول اللہ ﷺ ان أغور ماء آبار بدر

   In the Battle of Badr, the Messenger of Allah (ﷺ) ordered me to dry up the water of the wells of Badr. And in one narration, it is said:

   أن تغوّر المیاہ کلھا غیر ماء واحد فنلقی القوم علیہ" Except for one well, which will be helpful to us in time of war, all the other wells should be dried up.
8. It is stated in Sahih Bukhari, Vol. 2, Page 1023, that some heretics were brought to Hazrat Ali (RA) and he burned them in the fire. Hazrat Ibn Abbas (RA) was informed about this and said: "If I had been there, I would not have burned them because the Messenger of Allah (ﷺ) and Allah have forbidden us to punish the Ummah with the punishment of Allah Almighty, rather I would have killed them."

The Messenger of Allah (ﷺ) said: **من بدل دينه فاقتلوه** "Whoever changes his religion, kill him.

9. Sahih Bukhari, Vol. 1, Page 423, narrated from Saab bin Jathama (RA) that the Messenger of Allah (ﷺ) was asked: "When the polytheists are attacked in the darkness of the night, do women and children also fall into the attack?" He said: "I was also among them."

Now, let us consider a few statements of Fiqh that clearly demonstrate the ruling of the Qadianis on the falsehood of the Qadianis:

1. Allama Dardeer Maliki writes in his Sharh Kabir, regarding the rulings of the rebels, that: Their food and water should be stopped. That there are women and children among them. (4, 299)
2. If a murderer takes refuge in the Haram of Makkah, Abu Bakr al-Jassas writes in this regard: "Imam Abu Hanifa (ra), Abu Yusuf (ra), Muhammad Zafar (ra) and Hasan bin Ziyad (ra) believe that if someone kills outside the Haram and then enters the Haram, then as long as he is in the sanctuary, no retribution will be taken from him, but nothing should be sold to him, nor should food be given to him until he is forced to leave the sanctuary. (Ahkam al-Quran 2, 21)
3. It is stated in Dar-e-Mukhtar: "Nasehi issued a fatwa that killing every harmful person is obligatory, and in Sharh and Wahbaniyah it is said: Punishment can also be done by banishing them from the city and surrounding their house. They are driven out of their home. What should be done is to demolish the house.
4. Ibn Abidin al-Shami writes in Al-Mukhtar, Vol. 3, p. 272: Quoted from "Al-Muntaqee" in Ahkam al-Siasia. When you hear the sound of music playing from someone's house, enter it, because when he hears this sound, he has himself violated the sanctity of his own home, and the chapter on usurpation and defilement in the book of كتاب الحدود و نهايه by بزازيه. It is written in the Bab al-Ghazab and Kitab al-Janayat of Dariya that Sadr al-Shaheed has narrated from our companions that whoever commits immorality and adultery, has become accustomed to various kinds of mischief, should have his house demolished. Even if the mischief-makers enter the home, it is not a troublemaker either. Hazrat Umar (RA) also entered the house of a weeping woman and beat her so severely that her veil fell from his head, and, explaining his behaviour, he said that after engaging in forbidden things. There was no longer any sanctity for her, and she

joined the ranks of the slave girls. It is also narrated from Hazrat Umar (RA) that a drunkard's house was set on fire. Saffar Zahid says that the order is to demolish the home of a transgressor."

5. Mulla Ali Qari writes in his Sharh Mishkaat, Vol. 4, p. 107, Chapter al-Tazeer: And that this matter is clarified that beating is a form of punishment that a person has the authority to inflict, even if he is not a member of the ummah. It has clarified this in “Al-Muttaqi.” It should be remembered that this type of boycott is actually related to hatred for Allah, which Hazrat Muhammad (ﷺ), the Messenger of Allah, said, "The most beloved deeds to Allah are those that are most beloved to Allah." (As narrated by Abu Dharr (RA) in the Book of Sunnah by Abu Dawud)

Under the heading "Envy of Allah", Imam Ghazali (ra) writes in his book "Ahya al-Uloom", Vol. 2, page 167, as a whole: "First an infidel, so if an infidel is a warrior, he deserves to be killed or enslaved, and this is the ultimate humiliation and insult. The second is the leader of innovation, the one who calls for his innovation. So, if the innovation has reached the limit of disbelief. The condition is even more severe than Dhimmi status, because neither Jizya can be levied on him, nor can he be given Dhimmi status. If the innovation is not such that he is declared a disbeliever, then in the sight of Allah, his case is undoubtedly lighter than that of a disbeliever. But the punishment will be more severe than that of the infidel because the evil of the infidel is not contagious. After all, the Muslim is a good example of the infidel. They understand. Therefore, they will not consider his statement worthy of attention.

In Radd al-Mukhtar, Vol. 3, page 298, it is written about the Qarmatians: “It is narrated from the four madhhabs that they are not permissible to settle in Islamic countries. Neither to take jizya nor to do without jizya. It is not acceptable to marry them. Their slaughter is not lawful. The result is that the meaning of a heretic, a hypocrite, and an atheist is entirely true for them. And it is evident that despite this evil belief, their recitation of the Kalima does not make them apostates, because they do not have confirmation, and their outward Islam is not valid unless one expresses abstinence from all matters that are against the religion of Islam. Because they already claim Islam and acknowledge the two testimonies (but despite this, they are complete infidels). "And they are disbelievers (and) if such people are caught, their repentance will not be accepted at all." In a separate chapter of the authoritative book of Hanafi jurisprudence, Muain al-Hikam, it is written:

“And tazeer is not limited to any specific action or specific statement. So, the Messenger of Allah (ﷺ) said to these three persons (who were left behind in the Battle of Tabuk and Allah mentions their incident in the Glorious Quran. They were punished with a boycott.

So, they were kept away from them for fifty days. No one could even speak to them. Their famous story is in the Sahih Satta. There is. Also, the Messenger of Allah (ﷺ) punished some people by exiling them. So, he ordered the eunuch expelled from Medina and sent him to Badr. Similarly, the companions of the Prophet Muhammad (ﷺ) also issued various punishments. We want to thank some of those mentioned in the books of hadith. Some of them are believed, and some are rejected. Other Imams followed suit.

Hazrat Umar (RA) punished a man named Dhabi with a ban. This man used to ask for the interpretation of "Zariyat" etc. And he used to advise people to develop an understanding of the Quran under challenging situations. Hazrat Umar (RA) severely beat him, and he was exiled to Basra or Kufa and ordered a boycott of him. So, no one even talks to him. Until he repented, and the governor there wrote to Hazrat Umar (RA) informing him of his repentance. Then Hazrat Umar (RA) allowed people to interact with him.

Hazrat Umar (RA) shaved Nasr bin Hajjaj's head and expelled him from Medina, while women praised him in poetry. It had begun to make comparisons, and there was a fear of tribulation. The punishment that the Prophet (ﷺ) gave to the people of the tribe of Orena (The story is in the Sahah.)

Hazrat Abu Bakr (RA) consulted the Companions about a person who was causing people to commit immoral acts. The Companions (RA) advised that he should be burned. Hazrat Abu Bakr (RA) wrote this order and sent it to Khalid bin Walid (RA). Later, Hazrat Abdullah bin Zubair (RA) and Hisham bin Abdul Malik (ra) also threw people of this kind into the fire during their respective caliphates.

Hazrat Abu Bakr (RA) burned a group of apostates in fire. The Holy Prophet (ﷺ) broke the wine pots. And he ordered his Mushkiza to be torn.

On the day of Khaybar, the Prophet (ﷺ) ordered the breaking of the pots in which donkey meat was cooked. Then the companions asked the Prophet (ﷺ) for permission to wash them and use them, and he gave permission. This incident supports both claims because the punishment for breaking the pots was not mandatory. Hazrat Umar (RA) ordered the burning of the house in which alcohol was being bought and sold.

When Hazrat Saad bin Abi Waqqas (RA) started making decisions in his own house, isolated from his subjects, Hazrat Umar (RA) burned down their house. Hazrat Umar (RA) confiscated a portion of his servants' property and distributed it among the Muslims.

A man had a fake seal made in the likeness of Hazrat Umar's (RA) seal and took something from the treasury. Hazrat Umar (may Allah be pleased with him) inflicted a hundred wounds on him. The next day, he inflicted another hundred wounds, and the third day, he inflicted another hundred wounds. Imam Malik (may Allah be pleased with him) has taken this. Therefore, he believes the number of tazeers can be excessive.

When Hazrat Umar (RA) saw a beggar who had more than enough grain, he snatched it and gave it as charity. He fed the camels. Apart from these, there are many other incidents of this nature, and there are well-known, correct decisions.

And in Sharh Seer Kabir, Volume 3, Page 75. And there is no harm in Muslims getting grain and cloth, etc., into the hands of infidels. But it is not permitted to sell war equipment, horses, or prisoners, even if they are bought in peace, whether they came near or without security. Because through these things, they gain fighting power against the Muslims. And nothing is permissible for Muslims that strengthens the disbelievers against the Muslims. And this reason is not found in other goods. Then this ruling is when the Muslims did not besiege any of their forts. But when they have besieged one of their forts, it is not proper for them to give the people of the fort grain or sell water or anything that will help them stay in their fortress. Because the Muslims have sold them, the siege is only to cut off their supplies and water, and to surrender themselves to the Muslims, and they will come out on the orders of Allah Almighty. So, selling grain, etc., to them will strengthen their stay in the fort. In the previous case, because the people of war can obtain such things in their country that they can use to stay there. They do not need to be bought from the Muslims, but the infidels who are in a fortress, and the Muslims besiege them; they cannot purchase the necessities of life from any Muslim. Therefore, it is not permissible for any Muslim to buy or sell anything. If a person commits such an act and the Imam becomes aware of it, the Imam will punish him and reprimand him for committing an unlawful act.

The following principles and conclusions emerge from the texts mentioned above and the explanations of Islamic jurists:

1. ... Friendly relations with the disbelievers are unlawful and forbidden. Whoever maintains such relations with them is misguided and unjust, and the punishment is deserved.
2. .... Those who mock the religion of the infidel Muslims. Social relations with them, sitting and standing, etc. It is also forbidden.
3. .... Those infidels who are at war with Muslims. It is also unlawful to live with them in their neighbourhood.
4. ..... The apostate must be punished severely. There is no human sanctity to him. Even if he dies of thirst, even if a person is in a state of shock and suffering, they should not be given water to drink.
5. .... Those infidels, apostates, and rebels who are engaged in slanderous acts against Muslims. Buying, selling, and dealing with them is illegal. While it gives them strength, it also weakens them by blocking their economy. It is imperative to paralyze the aggressive force.
6. It is not unjust to economically boycott corrupt people. Instead, it is the most important commandment of Islamic law and the example of the Prophet (ﷺ).
7. ..... In addition to economic and social boycott, these punishments can also be given to apostates, miscreants, and corrupters: Murder. To do, to expel them from the city, to destroy their homes, to crowd them, etc.
8. ... If the warrior, while taking action against the infidels and corrupters, also brings their women and children as a result of his actions. If they come, it will be allowed. Yes, it is not permissible to raise hands on women and children.
9. ..... It is actually the duty of the Islamic government to take the above-mentioned measures against these people. Still, if the government fails to do so, if it fails, Muslims themselves can take such measures that are within their jurisdiction. But no action that threatens to disrupt the peace and order of the country is permitted.
10. ..... Complete abstinence is not only permissible from infidels and corrupt people, but also from a Muslim in a serious matter. This can also be punished.
11. ..... A heretic and atheist who apparently recites the word of Islam but internally holds evil beliefs and misinterprets it. He attaches Islamic texts to his own evil beliefs through his own means. His condition is worse than that of an infidel and an apostate, because he is an infidel and an apostate. The repentance of an apostate is acceptable, but according to the Shami heretic, neither Islam nor the word is valid, nor is his repentance worthy of consideration unless he declares his abstinence from all his evil beliefs.

In light of these principles, the status of the individual or group in question and their economic, social, and political isolation or the Sharia ruling of complete social boycott, becomes very clear. And Allah knows best!

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Practice lesson number 23

Question No. 1

Write short answers to the questions given below.

1. What is it like to build relationships with Qadianis?
   ……

   ……

2. Why is it necessary to boycott Qadianis?
   ……

   ……

3. Describe the disconnection from any verse of the Holy Quran?
   ……

   ……

4. Explain the disconnection from the blessed hadith?
   ……

   ……

5. What chapters has Imam Abu Dawud (ra) established regarding severance of ties?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
Do not sit with the deniers of destiny	to sell grain or water or anything like that to the people of the fort.
A complete boycott is not only permissible for infidels and corrupt people	in which alcohol was bought and sold.
Hazrat Umar (RA) ordered that this house be burned down	It is not permissible to live with them in their neighbourhood.
When they have besieged one of their fortresses, it is not suitable for	Do not speak to them.
Those infidels who fight against the Muslims.	Instead, in a serious case, even a Muslim can be punished with this punishment.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. These gentlemen wept and became exhausted, and the vastness of Allah Almighty became narrow for them.

   Kainat Daily Food Earth Nature

2. The announcement of Siddiq Akbar (RA) along with the prohibitions of Zakat is contained in Bukhari and Muslim.

   Hatred, boycott, malice, jihad

3. "When an attack is made in the darkness of night, women and children are also targeted," he said, "and they are also among them."

   Hypocrites, polytheists, Jews, Hindus

4. Hazrat Umar (RA) punished a man named Sabigh.

   Exile Flogging Boycott Punishment

5. Economic boycott is not an injustice. Instead, it is the most important commandment of Islamic law and the example of the Prophet.

   Hypocrites Qadianis Corruptors Jews

Fill in the blanks in question 4.

1. This showed that there was no one to give water, etc., to the apostate warrior. ……..

2. Some evildoers were brought to Hazrat Ali (RA), …… and he burned them in the fire.

3. He was kept away from them for ……. days. No one could even talk to him.

4. A man had made a seal like to Hazrat Umar (RA) and had taken something from the treasury……..

5. Yes, it is not permissible to raise hands against women and children. ……

Question No. 5: Tell the story of the Akil and Orena tribes.

……

……

……

……

……

…….

Lesson number 24

The khatam-e-Nabuwat Movement of 1953 and 1974 and the faith-building events

The Khatam-e-Nabuwat movement did not start all at once. Consider the background: when Pakistan was formed, the Majlis-e-Ahrar-e-Islam, after carefully examining the situation in the country, announced its withdrawal from politics in January 1949. The party's activities were limited to the goals of propagating Islam, reforming society, and protecting the finality of the Prophethood, and the political arena was left open for the Muslim League. So that, instead of political unrest and confrontation in the nascent state, there is peace and stability. And create an atmosphere of solidarity and unity. Upon receiving the offer, the head of the Qadianis, Mirza Bashir Uddin Mahmud, seized the opportunity and, seeing the political arena empty, decided to implement a long-sighted plan to seize power in Pakistan. This was the first attack on the very existence of Pakistan, and what did the enemies have up their sleeves.

Since Mirza Bashir Uddin had announced the formation of Balochistan as a Qadiani province in 1948, the Qadiani Mirza had announced the creation of Balochistan as a Qadiani province. Under his leadership, the Qadiani Jamaat not only spread its web of conspiracies within the country but also enjoyed the support of Qadiani Foreign Minister Sir Zafarullah Khan. According to the late Mr. Hamid Nizami, the Pakistani embassy abroad, due to his sensitive position, was involved in the propaganda of Qadianis. "The centers had become." Therefore, the Qadianis were now beginning to dream of their own rule over Pakistan. In these critical circumstances, the far-sighted leaders of Majlis-e-Ahrar-e-Islam united all schools of thought. On June 3, 1952, the Jamaat-e-Majlis-e-Amal-e-Tahafuz Khatam-e-Nabuwat was formed. They united on the platform of prophecy and formulated their three demands mentioned above before starting the formal movement. To convince and inform Prime Minister Khawaja Nazimuddin about all the conspiracies of the Qadianis with evidence and arguments. Therefore, they spoke with him repeatedly. Still, the ruler was so drunk on the intoxication of power and the enthusiasm for promoting Qadianism that they considered negotiations a weakness of the Majlis-e-Amal. The reason for establishing the Majlis-e-Amal was that the seriousness of the situation here had reached such a point that, taking advantage of the rulers' indifference, Qadiani Foreign Minister Sir Zafarullah Khan, in May 1952, addressing a gathering of Qadianis in Karachi, he called Islam a withered tree and Qadianism a comparing the Prophet

Muhammad (ﷺ) to a plant planted by God, he has committed an insult to Islam in general. Zafarullah Khan's impure audacity added fuel to the fire. The lava of public sentiment began to boil, while the government members of the House rejected the most legitimate demands of the Majlis-e-Amal with contempt.

On January 22, 1953, the Majlis-e-Amal met with Prime Minister Khawaja Nazimuddin in Karachi again to finalize the decision. Negotiations were held. To which the Tahajjud Gazar Khwaja Nazimuddin replied: "If I accept your demands, then." America will not give us even a grain of wheat. Despite this blank response, the Majlis-e-Amal (Meeting Committee) issued its three-point religious statement. The government was given another month to approve the demands.

The one-month deadline set by Majlis-e-Amal to the government was quickly running out, but the government was not determined to protect the honour of the Prophet Muhammad (ﷺ). No one seemed willing to take any steps for Hazrat Ameer Shariat Maulana Syed Attaullah Shah Bukhari (ra). On instructions, a delegation from the Majlis-e-Amal met with Khwaja Nazimuddin once again to ascertain whether he intended to adopt a stance on the Action Group's demands. In response, the Prime Minister responded accordingly. The former made it clear that the Action Committee's demands could not be accepted. The ultimatum expired on February 22. On the night of February 24-25, 1953, a grand conference on the preservation of the finality of the Prophethood was held in Karachi under the auspices of the Majlis-e-Amal. Held. In which all the central leaders addressed. According to the unanimous resolution passed by the conference, the peaceful movement. The announcement of the beginning of the protection of the finality of the Prophethood was made. Still, on the night of February 26-27, 1953, a bomb exploded at the Ahrar office in Karachi. The raids on the central leaders of the Majlis-e-Amal, Syed Attaullah Shah Bukhari (ra), Maulana Syed Abul Hasanat Qadri (ra), Sahibzada Syed Faizul Hassan (ra), Tajuddin Ansari (ra), and the late Maulana Hamid Badayuni, resulted in their arrest.

Although a large number of arrests have been made in Punjab on the Chief Minister's special instructions, Mian Mumtaz Daulatana. It was ongoing, but when the news of the arrest of central leaders in Karachi reached Punjab, people's emotions were stirred, and an endless series of protest rallies, processions and strikes began. The Lahore Majlis-e-Amal decided that twenty-five volunteers would go to Government House every day to make voluntary arrests. Still, when thousands of these volunteers were marching towards Government House in a procession, they were stopped and arrested on the way. Under

the new strategy, the leaders of the Majlis-e-Amal moved the movement's headquarters from Ahrar Park (outside Delhi Darwaza) to Masjid Wazir Khan. Still, the police severely lathi-charged the volunteers who went there. This resulted in a large number of people being injured and countless arrests being made.

On February 5, 1953, the army arrived at the government's behest, and the city of Lahore was practically under curfew. Despite the curfew, processions continued. And for the crime of saying "Long live the final prophecy, sticks were thrown at the descendants of the final prophecy, bullets were fired, and the martyrs of Saqi Kausar (ﷺ) continued to sacrifice their lives to protect the honour of the Prophet, taking bullets to their chests.

On February 5, 1953, two police officers opened fire in Gawalmandi, Lahore, killing countless people. This further inflamed public sentiment and turned civil disobedience into a rebellion, which became clearly visible. In Lahore city, the holy bodies of the martyrs of the final prophethood were piled up. They were loaded into trucks and offered for sacrifice. A mass grave was dug in the forest, and then oil was sprinkled on it and set on fire so that the martyrs of love for the Prophethood could find refuge. Their names and traces may be erased, but those unfortunate people did not know that the Prophets' souls live on even after death. What did the murderers know that the sacred blood of these innocents would turn into such a colour, and that the oppressors would ultimately be humiliated. And they will be lost in the dust, nameless and unmarked.

This was the most critical period in Lahore's history. When restrictions, punishments, oppression, violence, and even bullets were used against the Ahrar volunteers. And they were completely failing to contain the turbulent emotions of the mujahideen of the protection of the finality of the prophethood. On March 6, 1953, Martial law was imposed in Lahore. The rulers committed another dark act of oppression and violence against unarmed Muslims. During the movement to protect the finality of the Prophethood, more than ten thousand children of Islam were killed by state institutions. They were bathed in their own blood for demanding the protection of the honour and position of the Holy Prophet (ﷺ). Thousands of innocent Muslims were herded into royal forts and prisons and thrown before the savage beasts of the police.

Although the sacred movement to safeguard the finality of the Prophethood was crushed by state oppression and repression, the coming era salutes the truthfulness, selflessness, sincerity, and immense courage of the martyrs of the final prophecy. Their blood is the blood of innocence, brought colour, and for the approval of the three basic demands for

which those pure souls sacrificed their weak souls one by one; those three demands were largely fulfilled.

The Khatam-e-Nabuwat Movement in 1953 was organized in Lahore, Faisalabad, Gujranwala, Sialkot, Sahiwal, Rawalpindi, and Sargodha. The situation in all other cities and towns was such that volunteers would come to their respective recruitment centers with great courage on their faces. They would inflict wounds with blood and sign or thumbprint on the affidavit with blood. This spirit of the volunteers is not to be mentioned; it is to be seen. It was as if the hearts of early Muslims had begun to beat in the chests of these young men. And they want to turn their backs on the world and its affairs and sacrifice themselves for the sanctity of Khwaja-e-Batha (ﷺ).

لکھتا ہوں خون دل ہے یہ الفاظ احمریں
بعد از رسول ﷺ ہاشمی کوئی نبی نہیں

I write with a bloody heart; these words are red.
After the Prophet (ﷺ), there is no Hashemite prophet.

Mujahideen Khatam-e-Nabuwat

During the Khatam-e-Nabuwat movement, a Muslim chanted slogans such as "Khatam-e-Nabuwat Zindabad" (Long Live the End of Prophethood) in the streets of Lahore. The policeman caught him and slapped him. He then shouted, "Khatam-e-Nabuwat Zindabad. The policeman hit him with the butt of his gun. He hit him, and he cried again. He kept hitting him, and he kept shouting. He picked him up and put him in the police van; he was still bleeding from his wounds. He was also shouting slogans of "Khatam-e-Nabuwat Zindabad". He was taken out of the car and kept shouting. He was tried in a military court. He was brought to the court and shouted the slogan of Khatam-e-Nabuwat Zindabad (the end of the prophethood) as soon as he entered. The major said one year in prison. He heard the one-year sentence. Then he shouted the slogan "Khatam-e-Nabuwat Zindabad." He increased the sentence to two years, he shouted again, and the major kept increasing the punishment, and this Muslim. The slogan "Khatam-e-Nabuwat Zindabad" was being raised. When the military court reached 20 years, it found that we had been sentenced to 20 years, but we still refused to chant it. He didn't come. So, the major said, "Take him out of the court and shoot him now." He started dancing like crazy when he heard the gunshot. He started to sing and with the song "Khatam-e-Nabuwat Zindabad, Khatam-e-Nabuwat Zindabad", the believers and the ecstatic ones were filled with faith and joy. The situation was tense. Seeing this situation, the court said, "Release him, he is crazy." Upon hearing of the release, he then shouted the slogan, "Khatam-e-Nabuwat Zindabad."

Dear readers! I chant this slogan while writing this faith-based story, and you chant it as you read it. Khatam-e-Nabuwat Zindabad, Khatam-e-Nabuwat Zindabad.

During the Khatam-e-Nabuwat Movement in 1953, processions continued to take place outside Delhi Gate, Lahore, from morning till afternoon, and people were frantically beating their chests. They were sacrificing their lives for the honour and glory of the great master ﷺ by taking bullets. When the procession stopped after Asr, an 80-Year-Old man brought his innocent 5-year-old child on his shoulders. The father shouted the slogan Khatam-e-Nabuwat Zindabad. The innocent child, having learned from his father, said, "Long live." Two bullets came, the eighty-year-old father and an innocent five-year-old child were pierced in the chest, and both were martyred. But this new chapter in history has been added. They said that if times were difficult for the honour and dignity of the great master ﷺ, the eighty-year-old Muslim nation would bow down with a bent back.

Everyone, from the elderly to the innocent five-year-old child, sacrifices their lives to protect the honour and dignity of their beloved master (ﷺ).

مسافروں سے کہو رات سے شکست نہ کھائیں
میں لا رہا ہوں خود اپنے لہو سے بھر کے چراغ

Tell the travellers not to be defeated by the night.
I am bringing a lamp filled with my own blood.

Hazrat Maulana Azizur Rahman Jalandhari (ra) is the narrator:

The police arrested the Mujahideen of the Khatam-e-Nabuwat who were present for arrest during the 1953 Khatam-e-Nabuwat Movement and took them to Karachi. It was dropped off at a location about 100 miles away in Balochistan, but the police were surprised when, exactly three or four hours later, they found their members again taking out a procession in Karachi. The police, exhausted by the inquiry, wonder what power brought them from the distant jungle to Karachi so quickly. Is the land being covered? Is there a hidden ride arrangement? Or is there a permanent organization that brings this group together. However, it remained a mystery to the police. And the fact is that all the workers who were not left in the remote forest will immediately be provided for by Allah Almighty. They would arrange to transport them to Karachi. As soon as those workers arrived in Karachi, they would light the movement's bonfire. Eventually, the police got tired and abandoned the program.

Maulana further says:

Once, the police arrested a group of Mujahideen Khatam-e-Nabuwat at night and took them to a distant forest. After the police left, this Mujahid walked a few steps and saw a light. When he went there, he saw a few families living in the forest. They look, a man from one of these families came out, called these Mujahideen, prayed, and told them the way and the duty of protection. The gentleman reached Karachi in a few hours. The policemen must have woken up before they could see that these gentlemen were back in Karachi. They became busy taking out the procession of the Prophet. What nation lived in the forest? That man, without making a sound, how could he do it at night? He came out at the time? Why did he tell me the way to Karachi and the duty of protection? Why did he pray? Who was he? With these Mujahideen? Why this kind behaviour of theirs? It

remains a mystery to the people of the world to this day, but those with insight know very well that these gentlemen are destined to be. Because of prophethood, blessings from Allah Almighty were raining down.

Maulana, while narrating an incident, says:

"A student in the Khatam-e-Nabuwat Movement was going to college with a dog in his hand. He was standing before the people involved in the movement. The shots were being fired. He put down his dog and walked towards the procession. Someone asked him what he was doing. He replied, "I have always been studying." I am going to perform the ritual today. As I was leaving, he was shot in the thigh and fell. The policeman came and picked him up, so he was like a lion. He said in a broken voice: Why did the oppressor shoot at the thigh? The love of the Prophet (ﷺ) is in the heart, shoot at the heart here.

جو سوچتا رہا، رہا گمنام و نامراد
جو بڑھ کے جل گیا، وہی پروانہ بن گیا

He who kept thinking, remained anonymous and insignificant.
He who grew and burned, became a butterfly.

Dr. Israr Ahmed (ra) is the narrator:

"During the 1953 Khatam-e-Nabuwat Movement, I was posted as a doctor at Mayo Hospital. We were friends of the hospital. We were standing on the roof. Suddenly, we saw a procession of the final prophetic messengers coming from Nisbet Road Chowk. The wind is coming, and to stop it, the army has put up a red line in front of the hospital gate and warned that anyone who crosses it will be cross, he will be shot. This was such a warning, and the lovers of Mustafa (ﷺ) took it to heart. Never in history has the feather gained even the slightest importance; the same thing happened here, too. The procession raised the hymns of the greatness of the name Muhammad (ﷺ). The wind continued to move forward. One moment, the red line was covered. The next moment, the sky saw that the slave of the Messenger of Allah (ﷺ) was a handsome young man, proud of his appearance, stepped forward, opened his chest, and shouted, "Khatam-e-Nabuwat Zindabad and the red line!" The bullet was fired from the gun of the Qadiani Nawaz on the other side, and the young man who crossed the red border was killed. The lover's

journey was so fast that in a single leap, he crossed the border of life and kissed the feet of Muhammad Mustafa (ﷺ) for the sake of love. So, we saw that the second young man moved forward at the same speed, he also opened his collar and covered the whole. The slogan of Khatam-e-Nabuwat Zindabad (Long live the finality of the Prophethood) was raised with force. According to the tradition of oppression and violence, the bullet came from here and the history of love and affection. Another page of the book passed by while colouring, and that young man staggered and, with a victorious smile on his lips, he said, "May Firdous be blessed." Before the third young man could move forward, we had come down from the roof, and news came that these two young men had also reached the hospital with the bodies of the deceased. During the visit, it was found that the two were real brothers.

یاد ہم تم کو شہیدانِ نبی ﷺ کرتے ہیں!
ناز ہم تم پر عزیزان نبی ﷺ کرتے ہیں
بے گماں خون شہیدان نبی ﷺ کے چھینٹے
چشم عالم میں فزوں شان نبی ﷺ کرتے ہیں
سر بکف کفر کے باطل کے مقابل ہوں گے
عہد و پیمان ثناء خوان نبی ﷺ کرتے ہیں
اپنے نزدیک تو ہیں قابل شمشیر و سناں
جو بھی توہین رفیقان نبی ﷺ کرتے ہیں
اے بخاری! تیری عظمت تیری رفعت کی قسم
عہد تقلید شہیدان نبی ﷺ کرتے ہیں
مشکبو کرتے ہیں کانٹوں کو اگر ہم تو فقط
بھر تزئین گلستان نبی ﷺ کرتے ہیں
کسی کذاب و مفتن نے اگر دعوی کیا
جان قربان غلامان نبی ﷺ کرتے ہیں
کاروان سید یثرب کا چلے گا ہر سو
یہ صدا آج حدی خوان نبی ﷺ کرتے ہیں ! (اکرام الحق سر شار)

We remember you, martyrs of the Prophet ﷺ!
We are proud of you, beloved Prophet ﷺ
The blood of the martyrs of the Prophet ﷺ is undoubtedly splashed
The Prophet ﷺ is glorified in the eyes of the world
We will stand head and shoulders against the falsehood of disbelief
The covenant and the praise of the Prophet ﷺ are made
In our sight, you are worthy of the sword and the sword
Whatever insults the companions of the Prophet ﷺ make
O Bukhari! By your greatness and your exaltation
The covenant of the martyrs of the Prophet ﷺ are made
We are proud of the thorns, if only
We decorate the garden of the Prophet ﷺ
If any liar and seducer claims
The slaves of the Prophet ﷺ are sacrificed
The caravan of Sayyid Yathrib will continue every hundred
This is the call today, the Hadeeth-e-Khawan of the Prophet ﷺ!

Hazrat Maulana Abdul Qayyum (db) of the World Council for the Protection of the Prophethood, Wah Cantt, narrated a faith-inspiring incident from his area. The Khatam-e-Nabuwat Movement took out a procession in Wah Cantt in 1974. The police arrested several participants of the procession. Among them was also a seven-year-old child. The local D.S.P. turned the child into a Cock and asked: "Tell me how many shoes you have on your back." The child replied with great faith, courage and innocence: "To beat as many shoes as you will bear on the Day of Judgment." It had to listen to it so much that D.S.P. broke out in a sweat of fear, held the child to his chest, loved it, and went home. He took him, fed him, gave him money, had his feet, apologized, and immediately left the house.

وہی جواں ہے قبیلے کی آنکھ کا تارا
شباب جس کا ہو بے داغ ضرب ہو کاری

That young man is the apple of the eye of the tribe.
The youth whose work is flawless and whose deeds are flawless.

The 1974 Khatam-e-Nabuwat Movement
(when Qadianis were declared non-Muslims)

In the 1970 elections, the Mirzais won a few seats, and through the revolution, they took over the whole of Pakistan. They started dreaming of occupation. On the other hand, although the 1953 movement had apparently ended, the scholars opposed to Qadianism continued, as the Mashaikh continued their efforts at their own level. As a result of these efforts, Azad Kashmir was finally established in 1973. The Assembly declared Qadianis as a non-Muslim minority, which was the first drop of rain. Joyful happiness was played across the country.

Then an incident occurred, sparking a new movement. In May 1974, a group of students from Nishtar Medical College, Multan, was travelling to Peshawar by Chenab Express for sightseeing. When the train reached Rabwah (Chenab Nagar), as per their usual practice, the Qadianis started distributing literature based on the superstitions of Mirza Qadiani. Young students became enraged and raised slogans of "Khatam-e-Nabuwat Zindabad" and "Down with Qadianism". When the students left Peshawar on their return, when they reached Rabwah on May 29, the Qadianis, armed with indigenous weapons, attacked the students and brutally tortured them. They started beating them, made them bleed and looted their belongings. The news of this reached Faisalabad. The security meeting was held. The local leader of Khatam-e-Nabuwat, Maulana Taj Mahmood, reached Faisalabad station with a huge procession. The Muslims were a massive protest against the open hooliganism, and the injured students were given bandages. The next day, the news spread throughout the country. And a storm of protests erupted everywhere. The Leader of the Opposition in the Punjab Assembly, Allama Rahmatullah Arshad, expressed his displeasure over this. While recording his protest over the incident, he said: "Scholars of all schools of thought agree on the religious status of the finality of the Prophethood." "That Qadianis are outside the circle of Islam."

All classes responded to the invitation of Maulana Syed Muhammad Yusuf Banuri (ra), the then leader of the Majlis Tahafuz Khatam-e-Nabuwat. And the All-Party Majlis-e-Amal Tahafuz Khatam-e-Nabuwat was formed, of which Maulana Syed Muhammad Yusuf Banuri (ra) was also made the Ameer. The first meeting of this Majlis was held in Lahore on June 9, 1974, in which a strong movement against Qadianism was launched. It was announced that the movement would be launched. The only slogan of this movement was to declare Mirzais as non-Muslim. In this regard, the Majlis leaders of the movement

conducted sweeping tours across the country and united all schools of thought on the front against Qadianism. Newspapers, religious journals, and student organizations breathed new life into this movement. Qadianis were deeply involved in this movement. The mob rose and launched grenade attacks in several places to harass Muslims through violence. Initially, a strong effort was made to end the movement, and the majority of its leaders were involved in preserving honour. They were imprisoned for demanding prophethood, but these events gave the movement new impetus, and it continued to spread. Eventually, the government bowed to the nation and the then Prime Minister Zulfikar Ali Bhutto; the entire National Assembly was declared a special committee to formulate recommendations on the Rabwa tragedy and the Qadiani issue. Maulana Shah Ahmed Noorani (ra), the head of the Jamiat Ulema of Pakistan, presented a bill on behalf of the opposition (which was opposed by 37 signatures of the esteemed members of the assembly), and Law Minister Abdul Hafeez Pirzada presented the bill to the National Assembly on behalf of the government. It offered a resolution. Thus, the debate on Mirzaism began in the National Assembly. The Mirzaism of the Qadianis and the Lahori group presented their respective positions in writing.

In response to the Qadiani group, the "Islamic Nation's Position" was prepared as a 200-page book. (This book has now been published. Maulana Muhammad Sharif Jalandhari, under the leadership of Maulana Syed Muhammad Yusuf Banuri (ra), Maulana Muhammad Hayat, Maulana Taj Mahmood, and Maulana Abdul Rahim Ashar worked on editing the references. At the same time, Maulana Muhammad Taqi Usmani (db) and Maulana Samiul Haq (ra) have compiled these references and compiled them into a beautiful book. Compiled by Maulana Mufti Mahmud (ra). Qadiani Mirza Nasir from the group, and Sadruddin, Abdul Manan Omar, and Saud Baig from the Lahori group, appeared in the assembly. In response to the Lahore group, Maulana Ghulam Ghaus Hazarvi (ra) prepared a permanent memorandum. This debate lasted for two months. In these two months, 28 sessions and 68 sittings of the National Assembly were held. Mirza Nasir of the Qadiani group was interrogated for eleven days, and representatives of the Lahori group for two days. He remained. During this interrogation, his breath would become laboured, he would sweat, and he would repeatedly ask for water.

On September 5 and 6, Attorney General of Pakistan Yahya Bakhtiar concluded the debate by addressing the National Assembly for two days.

Presented his detailed statement in front of the court. On September 7, the day of the verdict, the situation deteriorated. Bhutto Sahib was forced to reject the amendments

due to external pressure. They refused to sign this constitutional amendment, so the army was deployed in major cities and the movement was ended. A list of the leaders and workers of the Katam-e-Nabuwat was prepared for arrest at night. But the Creator of the Universe was in favour of the Muslims. The decision had been written. According to a hadith, the hearts of all humans are between the two fingers of Allah Almighty, and He will judge them. He turns it as He wills. Thus, Allah Almighty turned the heart of Bhutto Sahib and turned it to Mufti Mahmud Sahib (ra). After celebrating, the auspicious hour finally arrived when, on September 7, 1974, at 4:35 p.m., both the Qadiani groups (Mirzai and Lahori groups) were unanimously declared as non-Muslim minorities by the National Assembly. Zulfikar Ali Bhutto delivered a special address as the Leader of the House, and Abdul Hafeez Pirzada presented the historic constitutional amendment bill. This bill was passed unanimously, and members of the opposition and the ruling party embraced each other with great joy. Pakistani Islamists lit ghee lamps across the country. After this historic decision, many Islamic Countries, one after another, declared Qadianis as non-Muslims. This was undoubtedly an outstanding achievement.

This is the only instance of a democratic system of government in the history of the world. Instead of making decisions based on the majority, the Qadianis, the leaders of both religious groups (Rabwai and Lahori) were called to present their respective positions. Introductory after the remarks, Attorney General Yahya Bakhtiar began a discussion with Mirza Nasir on Qadiani beliefs, and Mirza Nasir said:

Under Article 20 of the Constitution of Pakistan, every citizen has the right to freedom of expression in religious matters. You have not imposed any restrictions on anyone. The Attorney General said that a person who also calls himself a Muslim violates the fundamental pillars of Islam and several verses of the Holy Quran. If it is a denial of the verses, then can it be banned? Mirza Nasir said after a brief silence that no one has this right. He can't declare us a non-Muslim minority. The Attorney General said, "Who gave you the right to declare us a non-Muslim minority?" Should Muslims be declared infidels, outside the realm of Islam, and hell-bound? Mirza Nasir said that we do not discriminate against anyone. The Attorney General then accused Mirza Nasir of being the son of his grandfather (the late Mirza Qadiani) and his father (the Qadiani Khalifa Mirza Bashir). He read and recited several writings of Mirza Bashir Ahmad M.A. and his uncle Mirza Bashir Ahmad M.A. In which he called Muslims infidels, outside the circle of Islam, hell-bound, sons of the forbidden, and children of harlots. On these references, Mirza Nasir was very embarrassed. Then Attorney General Yahya Bakhtiar asked Mirza Nasir, "When your Prophet is different, the Quran is different, Prayer, fasting, Hajj and Zakat are separate,

so why are you so adamant about calling yourself a Muslim and practicing Islamic rituals. Mirza Nasir said that we have nothing separate, we are a part of Muslims. In this regard, when the Attorney General read out several passages, Mirza Nasir became extremely upset.

On one occasion, Attorney General Yahya Bakhtiar asked the Qadiani Khalifa, Mirza Nasir, whether he had the Qadianis. Are all the books available? Mirza Nasir said yes! We have all of Mirza Sahib's books. Attorney General asked what their number was? Mirza Nasir said that there were about 80. Now the Qadianis have collected these 80 books and published them under the title Khazain. In addition, Malfuzat in ten volumes, a collection of advertisements in three volumes, and Letters, etc., have been published in three volumes. All these books can fit on two shelves of a cupboard. But Mirza has written in his book Taryaq al-Qulub:

Most of my life has been spent in support of the British Empire, and I have fought jihad and the British Empire. So many books have been written, and advertisements have been published about obedience that if those magazines and books were collected together, then fifty shelves could be filled with them. I have brought such books to all the countries of Arabia, Egypt, Syria, Kabul, and Rome. It has always been my endeavour that the Muslims, the children of this empire, become well-wishers and that the Mahdi, the bloodthirsty and righteous, the baseless narrations of the murderous and the exciting issues of jihad that corrupt the hearts of fools, may they disappear from hearts.
(Taryaq al-Qulub, p. 15, Khazain, vol. 15, p. 155, 156)

The Attorney General asked Mirza Nasir where the rest of the books were and what their names were. To this, Mirza Nasir said that there were so many. The number of books published was enough to fill 50 shelves. The Attorney General said that if you print just one book, 100,000 copies, and publish it in large numbers, it would fill hundreds of shelves. Mirza Sahib says that the support of the British and so many books have been written on the prohibition of jihad that they would fill 50 shelves. Mirza Nasir did not respond to this.

On another occasion, Attorney General Yahya Bakhtiar asked Mirza Nasir, "What do you believe about Mirza Qadiani?" Mirza Nasir said that we believe Mirza Ghulam Ahmad Sahib to be the Mahdi and the Promised Messiah. The Attorney General asked, apart from that, what do you believe about Mirza Sahib? Mirza Nasir said nothing. The Attorney General noted that Mirza Qadiani has explicitly claimed in the books that he himself is Muhammad, the Messenger of Allah. And when you say the good word La ilaha illa il-Allah

Muhammad the Messenger. When we read Kalima, we take Mirza Qadiani to mean Muhammad, the Messenger of Allah. To this, Mirza Nasir said, "We call Mirza Sahib Muhammad." The Attorney General said, "Do you believe that Mirza Qadiani's claim that Muhammad is the Messenger of Allah is false?" Mirza Nasir fell silent. Then the Attorney General presented several excerpts from Mirza Qadiani's books. When the Attorney General presented controversial references from Mirza Qadiani's books, the Assembly members were filled with anger and sadness. However, after 13 days of lengthy discussion and cross-examination, they not only openly confessed to their blasphemous beliefs and ideologies but also to their crimes. Instead, they defended him through meaningless interpretations. On September 5 and 6, Attorney General Mr. Yahya Bakhtiar held a 13-day concluding the debate, and he gave a detailed briefing to the members of the assembly. His statement was so well-reasoned, comprehensive, and convincing that many Liberal and secular members of the assembly were also disturbed upon hearing the Qadianis' beliefs and intentions.

On September 10, 1974, Dr. Abdus Salam joined Prime Minister Zulfikar Ali Bhutto as the Prime Minister's Scientific Advisor. He submitted his resignation to the people. He explained the reason for this as follows: “You know that I am Ahmadi (Mirzai Qadiani).” I am a member of the sect. The recent constitutional amendment passed by the National Assembly regarding Ahmadis has affected me. There is a vast difference. Issuing a fatwa of blasphemy against someone is against Islamic teachings. Someone is a liar between the Creator and the creation. I cannot interfere in the relationship. I do not accept the National Assembly's decision at all, but now that it has been made and implemented, I should cut ties with the government that passed such a law. Now my relationship with a country where my sect has been declared non-Muslim will be obligatory.

In February 1987, Dr. Abdus Salam wrote a letter to members of the US Senate urging them to put pressure on Pakistan. "And provide economic aid conditionally so that the government of Pakistan withdraws the measures taken against us."

On April 30, 1984, the head of the Qadiani Jamaat, Mirza Tahir Ahmad, protested against the Qadiani Ordinance Amendment 1984. Fearing legal action, he fled to London. At night in London, he visited the central Qadiani place of worship. He delivered a passionate, angry speech in the Mahmood Hall adjacent to Baitul Fadl. On this occasion, Dr. Abdul Salam Mirza Tahir Ahmed was sitting in the front row. In his remarks, he mentioned Presidential Ordinance No. 20, while strongly criticizing the 1984 Ordinance (which prohibited Qadianis from practicing Islamic rituals). He called it a violation of human

rights. He said that Pakistan will soon be torn apart due to the evil prayers of Ahmadis. Furthermore, he appealed to the United States and other European countries to stop human rights violations. But stop all economic aid to Pakistan. At the end of his speech, Mirza Tahir addressed Dr. Abdul Salam and said, "Just come to my office for a meeting. I have a few important things to talk to you about." "The son of Ahmadiyat, Dr. Abdus Salam, considered it his privilege and came to meet him. In the meeting, Mirza Tahir Ahmed directed Dr. Abdul Salam to meet President Zia-ul-Haq and inform him. Asking for the ordinance to be withdrawn. Therefore, Dr. Abdul Salam met General Muhammad Zia-ul-Haq at the President's House. And told him of the Jamaat-e-Ahmadiyya's sentiments. President Zia-ul-Haq listened to him with great patience and attention. President Zia-ul-Haq stood up and brought out the Qadiani Quran Tazkirah Collection of Holy Revelation and Inspirations from the cupboard and said, "This is what you have, a Quran, and you see that it has somehow distorted the verses of the Holy Quran and opened a marked page. He placed it in front of them. On this page was the following verse: (انا انزلنا قريبا من القاديان) "We have descended near Qadian." (Mirza Qadiani) Indeed, we revealed the Quran near Qadian (Gurdaspur, India). (May Allah protect us) (Tazkirah) (Collection of Holy Revelation and Inspirations, 4th edition, p. 75 by Mirza Qadiani, and it is further written that this entire Quran is based on Mirza Qadiani. It has been revealed again. Zia-ul-Haq said that this is unbearable for every Muslim, including me. On this, Dr. Abdus Salam's mouth dropped open, and he became extremely embarrassed, laughing and avoiding the conversation, and refusing to come back. After saying this, he took permission and left.

Practice Lesson No. 24

Question No. 1

Write short answers to the questions given below.

1. What did Qadiani Foreign Minister Sir Zafarullah Khan say at a gathering of Qadianis in Karachi in May 1952?

   ……

   ……

2. Who were the personalities involved in the Majlis-e-Amal?

   ……

   ……

3. Write the story of the Dewane of the Khatam-e-Nabuwat?

   ……

   ……

4. "A student in the Khatam-e-Nabuwat Movement was going to college with books in his hand. What did he do after seeing the procession?"

   ……

   ……

5. What piece of writing did Dr. Abdus Salam write in February 1987?

   ……

   ……

Question number 2: Match the columns.

First column	Second column
He opened his chest and shouted slogans: "Khatam-e-Nabuwat Zindabad."	Pakistan, soon it will be torn to pieces."
The child answered with great faith, courage, and innocence	And he crossed the red line.
Many liberal and secular members of the assembly, too	are also infidels, outside the realm of Islam, hell-bent, sons of the forbidden, and declared the children of harlots
In which they told Muslims	to hit me with as many shoes as you can bear on the Day of Judgment.
Due to the evil prayers of the Ahmadis. He said!	That the beliefs and aspirations of the Qadianis were disturbed.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. Love for Mustafa (ﷺ) is in the heart, shoot at the heart here so that the heart and liver meet.

   Medicine, peace, perfection, love

2. The blessings of Allah Almighty were raining down on these gentlemen because of.....

   The prayer Khatam-e-Nabuwat, the remembrance Durood Shareef

3. It was implemented in Lahore on March 6, 1953.

   Curfew Lockdown Shutter Down Martial Law

4. On the night of February 24-25, 1953AD, a grand ceremony was held under the auspices of the Majlis-e-Amal. A conference should be held to protect the Khatam-e-Nabuwat.

   Faisalabad , Lahore , Karachi , Hyderabad

5. They limited their party activities to the goals of propagating Islam, reforming society, and protecting it.

   The Prophethood Khatam-e-Nabuwat, Homeland Islam

Fill in the blank for question number 4.

1. If I accept your demands, America will not give us a single grain……..
2. And thousands of innocent Muslims are being thrown into prisons by the brutal police beasts who are in front of them. ……
3. There is no prophet after the Messenger of Allah (ﷺ). ……..
4. The local D.S.P. asked the child, "Tell me how many shoes I should hit on your back."
   ……

5. To this, Mirza Nasir said, "We do not believe that Muhammad is the Messenger of Allah." ……

Question No. 5

Write a faith-inspiring incident about the finality of the Prophethood?

……

……

……

……

……

……

Lesson number 25

The punishment of the blasphemous Messenger and answers to objections.

The punishment of the insolent Prophet is a matter for which there are numerous arguments in the Quran and Hadith to prove it. And if a person keeps these arguments in mind, he will never be misunderstood about this issue. But because less Knowledge creates certain doubts and objections in some people's minds, they reject it. They become hesitant in global and well-known issues. And due to a lack of timely and proper guidance in this regard, sometimes in this regard, sometimes they even come down to opposition.

Therefore, I thought it appropriate first to prove this issue with arguments, and then, in light of the Quran and Hadith. Let me answer these objections without any hesitation so that no one will have any doubts or objections in this regard. For the convenience of the readers, I have divided it into the following topics. So that everything can be easily understood. May it be possible. May there be no difficulty in reading. May Allah Almighty accept this effort of mine and become the source of my happiness. Amen.

- The punishment for disobeying the Prophet in the Quran
- The punishment for disobeying the Prophet in hadiths
- What is the ruling if someone takes the law into their own hands and kills the blasphemous Messenger?
- The arrogant messenger repented and asked for forgiveness.

Objections and their responses

The punishment of impudence of the Prophet (ﷺ) is not a controversial issue in Islam. There was no mention of it at any time in Islamic history. No disagreement was found. But in the modern era, some writers have been so influenced by Western ideas that they have changed their own beliefs, and they started interfering in the basic rules of Islam unnecessarily and started creating divisions among the Ummah by engaging in unnecessary debates. According to Western ideology, freedom of thought is the "highest good," and every person has the right to express their thoughts and opinions in writing. The disadvantage of adopting this Western ideology is that it leads to disagreement over issues on which the Islamic world had always been unanimous and united.

According to the Constitution of Pakistan, the punishment for blasphemy is death. And this punishment is precisely in accordance with the divine law and Islam. Also, the killing of the impudent Prophet is proof of the love and affection for the Prophet. And the motto of the wicked is to be devoid of love for Allah and His Messenger (ﷺ). And the slogan of the believers is to be free from the love of Allah and His Messenger (ﷺ). They will be those who love Allah intensely. Therefore, it is stated in the Holy Quran that those who believe in faith﴿ والذين امنوا اشد حباً لله) (Al-Baqarah - 165)

And according to a hadith, the sweetness of faith will be experienced only by the one who loves Allah and His Messenger (ﷺ), and overcomes all loves.

Opposing the death penalty for insulting the Prophet (ﷺ) and declaring protesting against insulting the Prophet (ﷺ) as un-Islamic. In fact, the attitude is an argument of ignorance of Islam. And it is against the consensus of the Ummah. This issue has been ongoing for the past 1,400 years. It has been unanimous. And no one has denied the death sentence of Shatam Rasool.

Arguments from Quranic verses about the punishment of The impudent Prophet (ﷺ)

Below, we mention the arguments from the Holy Quran for the death penalty for blaspheming the Prophet (ﷺ):

اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ﴿٥٧﴾

Verily, those who annoy Allah and His Messenger (ﷺ), Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment. (57)
(Surah Al-Ahzab - 57)

Torture, whether physical or spiritual, mental or intellectual, in all these cases, whoever disobeys Allah and His Messenger (ﷺ) if he hurts even a single person, he is far from mercy in religion and this world. Now every man should think about where his two-inch tongue is. It ruins a man's house.

وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ

And it is not (right) for you that you should annoy Allah's Messenger,
(Surah al-Ahzab - 53)

وَلَئِنْ سَاَلْتَهُمْ لَيَقُوْلُنَّ اِنَّمَا كُنَّا نَخُوْضُ وَنَلْعَبُ ؕ قُلْ اَبِاللّٰهِ وَاٰيٰتِهٖ وَرَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ ﴿٦٥﴾ لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ؕ اِنْ نَّعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً بِاَنَّهُمْ كَانُوْا مُجْرِمِيْنَ ﴿٦٦﴾

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah (ﷻ), and His Ayat (proofs, evidences, verses, lessons, signs, revelations) and His Messenger (ﷺ) that you were mocking?" (65) Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujremeen. (disbelievers, polytheists, sinners, criminals). (66)
(Surah At Taubah: 65 – 66)

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُّشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿١٣﴾

This is because they defied and disobeyed Allah and His Messenger (ﷺ). And whoever defies and disobeys Allah and His Messenger (ﷺ), then verily, Allah is Severe in punishment (13)
(Surah Al Anfaal – 13)

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ
نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ۭ وَسَاۗءَتْ مَصِيْرًا ﴿١١٥﴾

And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell – What an evil destination. (Surah An-Nisa - 115)

It is hoped that all gentlemen will consider the persecution of Allah and His Messenger (ﷺ), their opposition, and their confrontation. What a serious crime, for which who and how can escape the severe punishment of Allah Almighty?

Then the opposition is not insignificant, but rather through announcements and advertisements and our utmost efforts, so it should be considered that this is what will be the severe punishment and punishment in this world and the hereafter for the most heinous attempt? Support and protection of such a criminal, as well as his assistance, can only be the work of an enemy of humanity.

Allah Almighty says in the Holy Quran:

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ۭ وَمَاْوٰىهُمْ جَهَنَّمُ ۭ وَبِئْسَ الْمَصِيْرُ ﴿٧٣﴾

O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination. (Surah At-Taubah - 73)

Some of these arrogant blasphemers also claim to be Muslims, and therefore fall into the category of hypocrites.

The punishment for the impudent Messenger (ﷺ)
(proofs from the Prophetic hadiths)

After these verses of the Holy Quran, we present evidence from the Prophetic Hadiths.

1. قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَنَا فَأَتَاهُ فَقَالَ أَرَدْنَا أَنْ تُسْلِفَنَا وَسْقًا أَوْ وَسْقَيْنِ فَقَالَ ارْهَنُونِي نِسَاءَكُمْ قَالُوا كَيْفَ نَرْهَنُكَ نِسَاءَنَا وَأَنْتَ أَجْمَلُ الْعَرَبِ قَالَ فَارْهَنُونِي أَبْنَاءَكُمْ قَالُوا كَيْفَ نَرْهَنُ أَبْنَاءَنَا فَيُسَبُّ أَحَدُهُمْ فَيُقَالُ رُهِنَ بِوَسْقٍ أَوْ وَسْقَيْنِ هَذَا عَارٌ عَلَيْنَا وَلَكِنَّا نَرْهَنُكَ اللَّأْمَةَ قَالَ سُفْيَانُ يَعْنِي السِّلَاحَ فَوَعَدَهُ أَنْ يَأْتِيَهُ فَقَتَلُوهُ ثُمَّ أَتَوُا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرُوهُ O

(بخاری، باب الرھن)

Amr said: I heard Jabir ibn Abdullah, may God be pleased with them both, say: The Messenger of Allah (ﷺ) said: "Who will deal with Ka'b ibn al-Ashraf, for he has harmed Allah and His Messenger, may God's prayers and peace be upon him?" Muhammad ibn Maslamah (RA) said: "I will." So, he went to him and said: "We want you to lend us a Wasaq or two." He said, "Give me your women as collateral." He said, "How can I give them as collateral?" Our women, and you are the most handsome of the Arabs. He said, "Then pledge your sons to me." He said, "How can we pledge our sons, so that one of them is insulted and it is said, 'He was pledged for a Wasaq or two?' This is a disgrace to us. But we will pledge our weapons to you." Sufyan said, meaning the weapons. So, he promised to come to him, but they killed him. Then they came to the Prophet, may God bless him and grant him peace, and informed him.

Under this hadith, Fath al-Bari has written that what is meant by harming Allah and His Messenger (ﷺ) here is: That he had caused trouble to the Holy Prophet (ﷺ) and helped the polytheists through his poems. It is narrated that Hazrat Amr (RA) said that Kaab bin Ashraf used to mock the Prophet Muhammad (ﷺ) and incite the Quraysh against the Muslims. This Jew used to torment the Prophet (ﷺ) and Allah through them, so we announced his assassination, and Muhammad bin Maslamah (RA) killed him. He informed the Prophet Hazrat Muhammad (ﷺ) of his murder.

2. بعث رسول الله ﷺ الىٰ ابي رافع اليهودى رجالا من الانصار وامر عليهم عبد الله بن عتيق وكان ابو رافع يؤذى رسول الله ﷺ و يعين عليه۔ (بخارى)

The Messenger of Allah (ﷺ) sent men from the Ansar to Abu Rafi' the Jew, appointing Abdullah ibn Atiq (RA) as their leader. Abu Rafi' used to harm the Messenger of Allah (ﷺ) and incite others against him.

This hadith shows that regular men can be appointed to kill the blasphemous Prophet, and that this can bring great rewards. It is a matter of reward, not punishment or reproach, because these people have performed a remarkable feat and rendered a religious service.

3. عن انس بن مالك ان النبي ﷺ دخل مكه يوم الفتح و على راسه المغفر فلما نزعه جاء رجل فقال ابن خطل متعلق باستار الكعبه فقال اقتله . (بخارى)

قال ابن تيميه في الصارم المسلول وانه كان يقول الشعر يهجو به رسول الله ﷺ و يامر جاريته ان تغنيا به فهذا له ثلاث جرائم مبيحة الدم، قتل النفس، والردة، الهجاء

.(الصارم صفحه ۱۳۵)

امر رسول الله ﷺ بقتل القينتين (اسمهما قريبه و قرتنا).

(اصح السير صفحه ۲۶۲)

According to Anas ibn Malik (RA), the Prophet (ﷺ) entered Makkah on the day of the conquest wearing a helmet. When he removed it, a man came and said, "Ibn Khatl is clinging to the curtains of the Kaaba." So, he said, "Kill him." (Bukhari)

Ibn Taymiyyah (ra) said in Al-Sarim Al-Maslul, "He used to recite poetry mocking the Messenger of Allah (ﷺ), and his female singers would sing it. This person has three crimes for which blood is permissible: murder, apostasy, and satire." (Al-Sarim - p. 135)

The Messenger of Allah (ﷺ) ordered the killing of two female singers named Qaribah and Curtana. (Asah Al-Siyar - p. 262)

Originally, the poems belonged to Ibn Khatl, and he had two female servants who sang them in public. So, it became clear that anyone who helps spread the blasphemous message of the Prophet Muhammad (ﷺ) would also be killed.

امر رسول الله ﷺ بقتل الحويرث ابن نقيذ في فتح مكه وكان ممن يؤذى رسول الله

صل الله عليه وسلم (البدايه والنهايه)

وقتله على رضی اللہ عنہ (اصم السير)

The Messenger of Allah (ﷺ) ordered the killing of Al-Huwayrith ibn Nuqaydh during the conquest of Makkah. He was one of those who harmed the Messenger of Allah (ﷺ), (Al-Bidayah wa- al-Nihayah). Hazrat Ali (RA) was killed on the authority. (Asam al-Sir).

عن علی بن ابي طالب قال قال رسول الله ﷺ من سب نبيا قتل و من سب اصحابه . . .

(الصارم المسلول صفحه ۲۹۹،۹۲)

It is narrated from Hazrat Ali (RA) that the Prophet (ﷺ) said: “Whoever curses a Prophet should be killed, and whoever curses the Companions should be flogged.”

All these arguments show that insulting the honour of the Prophet Muhammad (ﷺ) makes a person liable to be killed, and his blood becomes permissible. And this ruling applies to everyone from Hazrat Adam (AS) to the Holy Prophet Hazrat Muhammad (ﷺ), that is, from Hazrat Adam (AS) to the time of the Prophet Muhammad (ﷺ). Insulting even one of them makes a person liable to be killed.

The arrogant messenger repented and asked for forgiveness.

Regarding the repentance of an apostate and a blasphemer, the majority of scholars hold that only an apostate's repentance is acceptable. But the repentance of the apostate who has insulted the Messenger (ﷺ) is definitely not accepted. Because Messengership is the right of the Prophets, and it is not right to deny one's right. The power of forgiveness was also with these prophets alone. After their death, no one has the right to insult the prophets. Accept the repentance of those who have offended their honour.

Some scholars have ruled that the death penalty should be postponed after repentance, provided the repentance is genuine. And this apostate should repent from his heart. Because his crime is very significant, it should be at this level as well.

Since it is proven from Quranic verses and Hadiths that this person has left Islam and become an apostate, this man should first renew his Islam, and regularly renew his Islam in the assembly of scholars and the people. And the more he announces this, the more he will be able to do so. The more he has blasphemed, the more he should announce his renewal of Islam and repentance.

So, in name only, there are three things...

1. --- Extreme shame over past sins:

   That is, he should openly declare his repentance and turn away from the sin he has committed and the blasphemy he has committed. Also, let him convey the news of his repentance to the regions where the news of his blasphemy has reached. And openly he should repent of his sin in front of magazines, newspapers and the media. And feel deep shame and regret for his sin. He should reveal it. He should also admit his mistake to the people. And the insult he has committed should be without reason. Confess it to people as evidence.

2. ...with great humility and tears, he asked forgiveness from Allah Almighty and expressed genuine regret for his actions.
3. ..... He should make a firm promise not to commit these sins in the future. Instead, to atone for this sin, he should pray to these prophets.

   He continued to proclaim the virtues, greatness, and high status of the Blessed One through this most common proclamation, speech, and writing. Let the mistakes of the past be washed away, and then repentance will be complete.

Some misconceptions and their resolution.

Objection 1:

The crime of mocking the prophets is mentioned repeatedly in the Quran, but nowhere is the death penalty prescribed for the perpetrator. It has not been mentioned.

Answer:

The honest discussion is taking place within the realm of Islamic law. And the punishment for murder is established in the hadiths. And if the sentence for murder is proven only by hadiths, then will the hadiths be denied like the hadith deniers? Alcohol is not mentioned as a limit for drinking anywhere in the Quran, but hadiths prove it, so those who object, what do you say about that?

Objection 2:

The punishment of the blasphemous messenger went to Taif to invite and preach the message of the Messenger of Allah. The people there caused you great pain. However, when the angel of the mountain approached him and asked for permission to destroy the people of Taif, the Prophet (ﷺ) refused. Not allowed.

Answer:

This incident occurred during the life of the Prophet Muhammad (ﷺ) in Makkah, during the early period of Islam, and until then, the punishment for the Prophet (ﷺ) was not a death sentence.

Also, the Muhammadan Sharia had not been enforced until then. Therefore, the people of Taif were not punished. Obviously, most of the orders were implemented after the migration. And since they had insulted the honour of the Prophet, the Holy Prophet (ﷺ) punished these people. It was not right to take revenge based on wisdom.

Objection 3:

Sahl bin Amr, Ikrimah bin Abu Jahl and Abdullah bin Ubayy bin Salol also insulted his work. But nothing was said to him. In fact, the Prophet (ﷺ) himself led the funeral procession for Abdullah ibn Ubayy ibn Salol, so why wasn't he killed?

Answer:

Before answering this objection, I will state a well-known rule, which is that a man who has killed another innocent man. Now the murderer is sentenced to death, and his blood is permissible. If the murder is proven, he will definitely be killed. But the heir of the deceased has the right to forgive the murderer, and it is not permissible for the deceased's heirs to punish the murderer with death after the heir forgives him. But this right is only available to the deceased's heirs. It is with him, no one else. So, if the heirs of the deceased are not present, then no other person can take the place of the murderer. The death penalty cannot be commuted. In the same way, since the insult to the Prophet is an insult to the Prophet, this blasphemous punishment cannot be commuted. He has become worthy of death. But if the Prophet, out of some wisdom, forgives this impudent man's blasphemy, then it is evident that this Prophet will not be sentenced to death. And just as only the heir of the deceased has the right to forgive the murderer, it is right. In the same way, only the Messenger has the right to forgive the insulting Messenger. No one except the Prophet has this right. He can't forgive the person who insulted the Prophet. Obviously, he has insulted the Prophet's honour. So only the Prophet will have the power to forgive.

And this is the custom of the Muslim Ummah that, after the death of the Holy Prophet (ﷺ), from the time of the Companions of the Prophet Muhammad (ﷺ) to this day, the Ummah has been unanimous on the issue that the blasphemer should be punished with death. And according to this rule, the scholars decide that the death penalty for the blasphemer is restored even after repentance.

Also, the Holy Prophet (ﷺ) was a man of law and wisdom. He knew the wisdom of whom to kill. And who is not to be killed? Therefore, the Prophet (ﷺ) upheld the death sentence of Ibn Khatl and Al-Huwayrith and made it easy for them to do so. He forgave Ibn Amr and Ikrimah Ibn Abi Jahl, and later both embraced Islam with sincere hearts.

As for the question of whether the Prophet himself led the funeral prayer for Abdullah ibn Ubayy ibn Salol, this is correct, and Abdullah ibn Ubayy ibn Salol is not a Muslim. The Prophet (ﷺ) also knew about the hypocrisy of Ibn Ubayy ibn Salul. But Abdullah ibn Ubayy ibn Salol was the leader of a tribe in Medina. He was a leader, and if the Holy Prophet (ﷺ) had not come to Medina, his leadership would have been certain. But what about the Holy Prophet's (ﷺ) arrival, he could not get the leadership, and the Prophet was trying to convince Abdullah ibn Ubayy ibn Salol somehow to be truthful. Become a Muslim from the heart, and throw off the cloak of hypocrisy.

And he forgave his blasphemies only because the Prophet (ﷺ) had the authority to forgive. Also, the Prophet of this Ummah was kind and wanted these people to be saved from the fire of Hell, so the Holy Prophet (ﷺ) sent Abdullah ibn Ubayy to perform the funeral prayers. But after this incident, Allah Almighty forbade the Holy Prophet (ﷺ) from performing the funeral prayers of the hypocrites. And this command was revealed that neither should forgiveness be prayed for these hypocrites, nor should their funeral prayers be offered. And this order remains in effect to this day.

Objection 4:

The Prophet was sent as a mercy for his nation, not as a murderer. Therefore, the punishment for insulting the Prophet is death, not true.

Answer:

The Holy Prophet (ﷺ) was indeed sent as a mercy to this world. But where is the justice in this? The criminals should not be told anything and should be left in the open. The only way is to catch the criminals and punish them for their crimes: mercy and justice. Otherwise, murderers and thieves would kill and steal, and the law would not say anything to them, so this is not justice. Rather, punishing criminals for their deeds is a form of mercy and justice. And that is why the Prophet was sent as a mercy to the world.

It is stated in the Holy Quran that

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۷۹﴾

And there is (a saving of) life for you in Al-Qisaas (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqun.
(Surah Al-Baqarah: 179)

So, Qisas was called life because it saves humanity from the chaos of killing and bloodshed. Shatam Rasulullah (ﷺ) tries to assassinate the character of the Prophet, and the killing of this blasphemer is the revenge for the assassination of the character of the Prophet.

Today, if the ambassador of one country is disrespected, it is considered disrespect for the entire country. So even the prophets were disrespected by Allah Almighty. They are the ambassadors of Allah. And disrespecting the ambassador of Allah invites divine punishment, and the sentence destroys the entire region. So, instead of killing the whole area, why not just wipe this blasphemer out of existence?

Practice Lesson No. 25

Question No. 1

Write short answers to the questions given below.

1. According to the Constitution of Pakistan, what is the punishment for blasphemy?
   ……

   ……

2. Who was Abu Rafi and what happened to him?
   ……

   ……

3. So how many things have Taubah?
   ……

   ……

4. Why is there no mention of the death penalty in the Quran for mocking the prophets?
   ……

   ……

5. Why did the Prophet (ﷺ) lead the funeral prayer for Abdullah bin Ubay bin Salol?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
Freedom of thought according to Western ideology	And show genuine remorse for his actions.
Ibn Khatl recites poems.	It could only be the work of an enemy of humanity.
And has anyone ever insulted the Messenger?	What is the status of " خیر اعلیٰ"
With great humility and tears, ask forgiveness from Allah Almighty.	He used to mock the Messenger of Allah (ﷺ)
Supporting, protecting and aiding such a criminal	does not constitute a denial of the death penalty.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. Punishment for insulting the Prophet is not a problem in Islam.

   Different, controversial Suspicious General

2. You were called life ……. because it saves humanity from the chaos of war and bloodshed.

   Limitations Punishment Whips Retribution

3. Just as only the heir of the deceased has the right to sue the murderer…….

   Murder Exile Humiliated To forgive

4. The Messenger of Allah (ﷺ) went to invite and preach……..

   Damascus, Syria Palestine Taif

5. And the Prophet (ﷺ) had ordered the killing of these two slave girls.

   Abu Rafi' Ibn Khatl Musaylima Kizab, Aswad Ansi

Fill in the blank for question number 4.

1. He …….. himself led the funeral prayer for Abdullah ibn Ubayy ibn Salol.

2. Ibn Khatl has a holding with the curtains of the Kaaba. You (ﷺ) said to …….. him."

3. Whoever disobeys …… Allah and His Messenger (ﷺ), then Allah has severe punishment.

4. No one has denied the Insulting of the Messenger (ﷺ) .....

5. The punishment of the insolent of the Messenger (ﷺ) is an issue for which there are countless arguments in the Quran and Hadith. ……

Question No. 5: Tell us whose words are in the following sentences:

1. The name of the person who killed Huwayrith bin Naqeedh

   Hazrat Ali (RA), Hazrat Umar (RA), Hazrat Usman (RA)

2. The name of the person who killed Abu Rafi.

   Hazrat Khalid Bin Waleed (RA) Hazrat Abdullah Bin Atiq (RA)
   Hazrat Abu Hurairah (RA)

Lesson number 26

Why the Qadiani minority?

Why are Qadianis not a minority? Qadianis, who also call themselves Mirzais or Ahmadis, are actually followers of a false prophet. The name of this false prophet is "Mirza Ghulam Ahmad Qadiani". His followers sometimes call themselves Qadianis because of this name. Sometimes called Ahmadi, sometimes Mirzai. Mirza Ghulam Ahmad Qadiani was a tribal loyalist of the British in the Indian subcontinent. He used to say that a devilish person whose ancestors had helped the British plot against Muslims for generations. The Zionists helped the British.

When the independence movements against the British took place in the subcontinent in 1857, Muslims were forced to become slaves of the British. When they started to refuse openly, the Zionist Shura Council in Britain sat down with their heads held high; they did not understand what was going on. This prevented the Muslims of the subcontinent from being enslaved by the British. The council of the devil was consulted, and the clues to establish the Zionist British; they sent a high-ranking delegation from Britain to India. This delegation included Christian missionaries and Indian Senior civil service officers, especially Jews. They settled in a Muslim society, and their religion was carefully observed under the influence of leaders, especially those in power and saints. Secret reports through intelligence agencies. They sent for him, made their report, and returned to Britain. This delegation went to Britain and organized a conference of the Majlis Shura of Iblis. He was invited and presented his report titled "The Arrival of British Empire India". Have you seen the report?

Report of Missionary Fathers: “The Arrival of the British Empire in India." The majority of the country's population blindly follows their spiritual leaders. If at this stage, we succeed in finding someone who would be ready to declare himself a 'Zille Nabi' (apostolic prophet), then a large number of people will rally around him. But for this purpose, it is challenging to persuade someone from the Muslim masses. If this problem is resolved, the prophethood of such a person can flourish under the government's patronage. We have already overpowered the native governments, mainly by pursuing a policy of seeking help from the traitors. That was a difficult stage, for at the time the traitors were viewed from a military point of view. But now that we have sway over every nook of the country, and

there is peace and order everywhere, we ought to undertake measures which might create internal unrest in the country."
(Extract from the printed report, India Office Library, London)

At that time, in 1869, the British Viceroy of the United Provinces of India was Lord Mayo. Lord Mayo had appointed a member of the Bengal Civil Service, a senior officer named "W. B. Hunter," who was tasked with reviewing the question and submitting a report.

Please review the entire situation carefully and see the following Hunter report:

It is the ideology of jihad that underlies their fervour, fanaticism, violence, and willingness to sacrifice. This kind of belief allows them to always unite against the government. The flame of jihad has not cooled among them. They are under the control of religious fanatics and jihadi mullahs. The influence is powerful, and they can ignite their emotions at any moment. (W. Blue Nutter, The Indian Muslim Comrade Publishers Calcutta 1945)

The Zionist British planned to eradicate from the hearts of Muslims the passion for jihad and the sanctity of the religion of their Holy Prophet (ﷺ). To eliminate the spirit of Satan, they planned to raise a false prophet. Satanic report ready. Now the search for the devilish person has begun. Many people were interviewed to identify the false prophet. Muslims should be dispersed. Finally, after much struggle, the name Mirza Ghulam Ahmad Qadiani was agreed upon.

Mirza Qadiani was at that time a minor employee of the British government's Deputy Commissioner in Sialkot, earning fifteen rupees per month. He met a local Christian missionary from the British secret service. This Christian had long meetings with Mirza. He finished it completely and then went to Britain. It was told to the Majlis Shura of Iblis that this person, Mirza Qadiani, was suitable to be a fake Prophet. This person is fully qualified, and he was also called to Britain by the Commissioner of Sialkot. This means that the Zionist Englishman was called Mirza Qadiani. They decided to portray Mirza as a fake prophet.

He was given intensive training on how to remove the spirit of jihad from the hearts of Muslims and replace it with the British spirit. How to force Muslims to accept obedience and how to distance them from the love of the Prophet and to serve the interests of the British government? To make a lover.

The text of the plan was to present Mirza Ghulam Ahmad Qadiani as a "fake Muhammad" so that Mirza Ghulam Ahmad Qadiani would tell the people, "I am Muhammad," and explain that the Messenger of Allah was sent twice, the first to Makkah and the second to Qadian. And to satisfy the people, give further explanation that Allah has brought about corruption, immorality and disbelief in the world. Due to the abundance, I felt the need to send my Prophet Muhammad again in my (Mirza Qadiani) form.

Remember well that Allah has clearly declared in His Holy Book, the Holy Quran, that Muhammad (ﷺ) is the Messenger of Allah, the last prophet, no prophet will come after him, nor will there be any resurrection. Mirza Qadiani and his caliphs often say, to fool people, that the Quran is screaming that Muhammad will be sent again. But they never cite a verse or a surah of the Quran, and even when asked for a reference, they talk nonsense, so as not to reveal the truth. It should not be opened. How do they give false references to the Holy Quran to fool people? Consider the example;

The one who distinguished between the Promised Messiah (i.e. Mirza Ghulam Ahmad Qadiani) and the Holy Prophet (ﷺ) also rejected the teachings of the Promised Messiah. He took a step against it because the Promised Messiah clearly says,
من بینی و بین المصطفی نما عرفنی و مارای "I have known you and killed you from my sight and from the presence of the Most High."
See Khutbah Al-Ilhamiyah, p. 171, Ruhani Khazain, p. 259, vol. 16)

And whoever does not consider the mission of the Promised Messiah as the second mission of the Holy Prophet has abandoned the Quran, because the Quran calls the Prophet, crying out that Muhammad, the Messenger of Allah, will come to the world once again.
(Kalma al-Fasel, author Mirza Bashir Ahmad Qadiani, published in the Review of Religions, Qadian, Issue 105, No. 3, Volume 14)

You see, the Qadiani Caliph Mirza Bashir Ahmad quoted the Holy Quran, but there is nothing like this in it. It was written that Muhammad, the Messenger of Allah, will come to the world once again. If anyone asks these liars for the Surah and Verse number of the Quran, they will say: They round off the answer and advise their children and ignorant Qadianis to stay away from arguing with Muslims. They do this so that no one can investigate, and the true nature of the Qadiani religion is exposed. The British Government finally revealed the cursed one, Mirza Ghulam Ahmad Qadiani, as a fake

Muhammad. Mirza created the Indian subcontinent, i.e., a united India. He claimed to be "Muhammad", not only Muhammad, but sometimes he called himself Jesus, and sometimes said that I was Imam Mahdi.

The British plan began to succeed, and the Zionists continued to secretly support Mirza, giving people money and other converts to Islam. Mirza (la) was given the target of attracting the devotion and love of Muslims towards him so that Muslims should forget the Islam of the original Muhammad of Makkah and Medina and turn to the new Muhammad (Mirza-Lanti) of Qadian. Thus, gradually, the original Muhammadan religion, i.e. "Islam", disappeared from the hearts of Muslims and was replaced by the new Qadiani Islam established by the Zionist British, who became famous.

Mirza Ghulam Ahmad Qadiani not only called himself Muhammad but also the Imam Mahdi and Jesus, and claimed that his community was the community of the Companions. He called his wives the mothers of the believers and his family the Ahl al-Bayt. And those who followed Mirza Qadiani refused to accept, openly abused them as mothers and sisters, and even called them the children of prostitutes. At the same time, they themselves were addicted to alcohol and opium. He used to press the legs of virgin girls. Mirza Qadiani writes in his book "Rohani Khazain"?

Therefore, since I am His Messenger, that is, His envoy, but without any new law, new claim, or new name, but rather the Holy Prophet. I have come in the name of the Seal of the Prophets, being in Him and becoming His manifestation.
("The Descent of the Messiah" p. 2, Spiritual Treasures p. 380-381, vol. 18, author Mirza Ghulam Qadiani)

So, in this context, is there any doubt that Allah Almighty sent Muhammad back to Qadian to fulfill His promise. (Kalma-tul-Fasel, author Mirza Ghulam Qadiani, Review of Religions, 105 No. 3, Volume 14)

And this is because Allah Almighty promised that He would send the Seal of the Prophets into the world once more, as He has promised. It is clear from the last verse that the Promised Messiah is Muhammad himself, the Messenger of Allah, who came to the world again to spread Islam. "(Kamalat-ul-Fasel, author Mirza Ghulam Qadiani, Review of Religions, vol. 185, no. 3, vol. (14)

Muhammad has descended again among us and is now greater than ever in his glory... I want to see Muhammad, who Akmal... Ghulam Ahmad was seen in Qadian by the Qadiani newspaper "Paigham-ul-Sulh" (March 14, 1916)

"Now the matter is straightforward. If denying the Holy Prophet is kufr, then denying the Promised Messiah (Mirza Qadiani) must also be kufr. Because Christ, the Promised Messiah, is not separate from the Holy Prophet, but instead he is the same. If the one who denies the Promised Messiah is not a disbeliever, then, God forbid, the one who denies the Holy Prophet is also a disbeliever. No, because how is it possible that in the first mission, your denial would be disbelief, but in the second mission, which, according to Jesus Christ, "Your spirituality, O Prophet, is strong, complete, and steadfast. Your denial should not be considered disbelief."
(Kalma al-Fasel, authored by Mirza Ghulam Qadiani, the following is a treatise on the Divinity of Religions, 146-147, No. 3, Volume 14)

The books of the accursed Mirza Qadiani are full of naked abuses, and there is also evidence of alcohol and kebab in his books. There are, but Qadianis never encourage their children to research these books. When the Qadianis tell their children the facts, they immediately forbid them from arguing with anyone about the matter and the reason. They say that Muslims are extremists and will kill you, when in reality, they are afraid that somewhere, the real naked abuses and mentions of the gatherings of drinking and kebab by his son, Mirza Ghulam Ahmad Qadiani, the accursed, are mentioned in this. Don't curse the Qadiani religion by reading it in your books. Qadiani is the sedition that is trying to hijack Islam. The Zionist Jews of Britain created it to draw the spirit of jihad from the hearts of Muslims. They should be attracted towards materialism; they should replace the love of the Prophet with the love of the world and women, the saints of Allah. The British Zionists were quite successful in this project; the Indian subcontinent, that is, many Muslims of united India were converted into Qadianis by apostasy, and all of them were made loyal agents of the British.

After the creation of Pakistan, these Qadianis settled in "Rabwah" and re-established themselves in this country, founded on La ilaha ill-Allah. They continued to introduce fake Islam, upon which the saints and scholars of the time joined forces and launched a massive movement against them. The scholars of all schools of thought together demanded that Zulfikar Ali Bhutto's government declare Qadianis as non-Muslims. After much effort, Zulfikar Bhutto finally agreed to this and a regular debate was held in the National Assembly of Pakistan. And discussions were held. In these discussions, scholars of all schools of thought accused the Qadianis of being their fake prophet, Mirza Ghulam Ahmed Qadiani. References to the books were proven to be non-Muslim, which was

voted on in the National Assembly of Pakistan, and the Qadianis were legally declared a non-Muslim minority. They are still a non-Muslim minority under the Pakistani constitution. Still, these evil Pakistanis abuse the constitution because they have the hands of America, Britain, Israel and India on their backs. And there is full support. According to Allama Iqbal, Qadianism is a copy of Judaism. Just as Iqbal said about Muslims, Iqbal was the first person to dream of a separate homeland, which was fulfilled in 1947 in the form of Pakistan. Who insisted on declaring Qadianis as a non-Muslim minority, and this dream of his was also the first Constituent Assembly of Pakistan. He completed it by claiming the Qadianis are a non-Muslim minority.

قوت عشق سے ہر پست کو بالا کر دے
دہر میں اسم محمد (ﷺ) سے اجالا کر دے

It should be well remembered that Qadianis are legally a non-Muslim minority in Pakistan; they are treated like Muslims. They cannot build a Masjid, they cannot build minarets, pulpits and mihrabs in mosques, they cannot give the call to prayer, they cannot preach their religion, they cannot call themselves Muslims, they cannot call their religion Islam, they cannot adopt the rituals of Islam, they cannot be Muslims. They cannot adopt the methods. In fact, they cannot do everything that only Muslims can do. Legally, Qadianis have been declared a minority, just as Hindus and Christians live as minorities in this country and are entitled to all minority rights. Similarly, Qadianis are entitled to minority rights, provided they acknowledge themselves as a minority.

Nowadays, Qadianis live intermingled with ordinary Muslims, secretly preaching to uneducated Muslims and giving them jobs. And by promising a better future, they encourage people to join their fake religion, Qadianism, which is legally prohibited. They are not allowed at all; this is a serious crime. A case should be registered against them at any police station for this crime. If they accept themselves as a minority, Muslims will not quarrel with them. Muslims, Hindus and Christians don't even quarrel with them. The only quarrel with the Qadianis is that instead of considering themselves a minority, they say they are Muslims, but they are not Muslims. Until they accept themselves as a minority, the Muslims of Pakistan will not accept them. They will not let us sit in peace. Muslims do not hesitate to sacrifice their lives for the sanctity of their Prophet (ﷺ). This is the reason

that whenever Qadianis are caught preaching in the country, Muslims get angry and attack them.

They blaspheme our Holy Prophet (ﷺ), deny the finality of prophethood, and invoke the blessings of Mirza Ghulam Ahmad. They believe in Muhammad ﷺ, but they also believe in a modern, beautiful form of Muhammad. They say that the example of Muhammad, the Messenger of Allah ﷺ, is the first moon in history. The instance of Mirza Ghulam Ahmad Qadiani is like the moon on the 14th. Ask Allah for forgiveness. His insults are so severe that any Muslim can become extremely angry and attack them at any time. If Qadianis are peaceful and if they want to live in this country peacefully, they must immediately accept themselves as a minority, remember that this country belongs to the arrogant. No, but rather the lovers of the Prophet (ﷺ). If the cursed Qadianis do not stop preaching their false prophet, "Kazab Mirza Qadiani," then come prepared for the consequences.

وہ سنگ گرا جو حائل ہیں، رستے سے ہٹا کر دم لیں گے
ہم راہ وفا کے رہرو ہیں منزل ہی پہ جا کر دم لیں گے

یہ بات عیاں ہے دنیا پر ہم پھول بھی ہیں تلوار بھی ہیں
یا بزم جہاں مہکائیں گے یا خون میں نہا کر دم لیں گے

ہم ایک خدا کے قائل ہیں پندار کے ہر بت توڑ دیں گے
ہم حق کا نشاں ہیں دنیا میں باطل کو مٹا کر دم لیں گے

جو سینہ دشمن چاک کرے باطل کو مٹا کر خاک کرے
یہ روز کا قصہ پاک کرے وہ ضرب لگا کر دم لیں گے

یہ فتنہ و شر کے پروردہ تخریب کے امان لاکھ کریں
ہم بزم سجانے آئے ہیں ہم بزم سجا کر دم لیں گے

اب جس کے جی میں آئے وہی پائے روشنی
ہم نے تو دل جلا کر سرعام رکھ دیا

Those stones blocking the path, we will remove them and take a breath.

We are the guides of the path of loyalty and will take our breath away at the destination.

This is clear, in the world we are both flowers and swords

Either we will smell the fragrance of the festival, or we will take our breath away after bathing in blood

We believe in one God (ALLAH) and will break every idol of the pandits

We are the sign of truth in the world, and will erase the inner self and take our breath away

Whoever the enemy tears open, erases the falsehood and turns it into dust

Let him purify the story of the day and take his breath away

Let these creators of sedition and evil polish the tools of destruction

We have come to decorate the festival, we will decorate the festival and take our breath away

Now whoever comes into his heart will find light

We have burned our hearts and caused public suffering

Practice Lesson No. 26

Question No. 1

Write short answers to the questions given below.

1. By what name do Qadianis call themselves Qadianis?
   ……

   ……

2. Hunter carefully reviewed the entire situation and gave a report. What was it?
   ……

   ……

3. What plan did the British have to remove the spirit of jihad from the hearts of Muslims?
   ……

   ……

4. What did Mirza Qadiani make the first claim?
   ……

   ……

5. What law has been made for Qadianis in Pakistan?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
Mirza Ghulam Ahmad Qadiani not only called himself Muhammad,	Who was created to hijack Islam.
Qadiani is that fitnah.	Will break every idol of arrogance.
The council of Satan was said to be that of Mirza Qadiani	but also noted that of Imam Mahdi and Jesus.
This is still the case under the Pakistani constitution.	That this person is fully qualified to be a false prophet
We believe in one God (Allah).	Non-Muslims are a minority.

Question No. 3:

In the following answers, put a tick in front of the correct answer.

1. It is clear that we are also flowers in the world……..

   Garden Honey Sword Fruit

2. Keep in mind that Qadianis are legally non-Muslims in Pakistan……

   Congregation Minority Apostate Hypocrite

3. The books of the accursed Mirza Qadiani are full of lies…….

   Pictures, Words, Abuse Women

4. The hands of America, Britain, Israel and India remain firmly on their backs.

   Look Support Unity Harmony

5. People were paid to join Mirza's fake.....

   Sects Compare theories Islam.

Fill in the blank for question number 4.

1. It is the ideology that …….. underlies their intense passion, prejudice, violence, and willingness to sacrifice.

2. Mirza Qadiani was at that time a minor employee of the British government's Deputy Commissioner in Sialkot, earning a monthly salary of Rs……..

3. After Mirza Qadiani was selected, he was immediately summoned and given intensive training ……

4. After the creation of Pakistan, these Qadianis settled in ……

5. If the Qadianis want to live in this country in peace and tranquillity, they must immediately recognize themselves……

Question number 5

(a) What did the English see in Mirza Qadiani that made him their disciple?

……

……

……

(b) What scheme did the British use to mislead the Muslims?

……

……

……

Lesson number 27

Open letter to Mirza Masroor Ahmad

بسم الله الرحمن الرحيم . نحمده ونصلي على رسوله الكريم

By Sheikh Raheel Ahmad, Former Ahmadi, Resident of Rabwah, (now resident in Germany.

Brief Introduction:

Sheikh Raheel Ahmed was a born denier of the finality of the Prophethood. He was born in Qadian in 1947. His permanent residence was Chenab Nagar (formerly Rabwah). He grew up in Rabwah and received his early education there. He lived in Multan for some time and in Karachi from 1964 to 1980. He did his BA privately there. Like many Qadianis, after the implementation of the Qadiani Ordinance during the Zia-ul-Haq regime in 1984, Sheikh Rakhil also went to Germany and settled there. He converted to Islam along with his wife and children on August 23, 2003. After accepting Islam, he emerged as a fighter for the finality of the Prophethood, shaking the Mirzaism court of falsehood. He used what he had learned to defend the finality of the Prophethood. The tricks of the Mirzai scholars, their style, and their skill ultimately led to the finality of the Prophethood. It worked, and in the last 6 years of his 56-year life of neglect, he atoned for it in such a way that his eyes widened in amazement.

In the name of Mr. Mirza Masroor Ahmad Sahib, Imam of Jamaat Ahmadiyya.

And the friends of the Jamaat Ahmadiyya, the honourable Khalifa Sahib and elders and friends! Peace be upon those who follow the guidance.

This humble man (Khaksar), like many of you, was born to Ahmadi parents, grew up in Rabwah, and, similarly, until recently, was victimized by blind faith and the propaganda spread by the leaders of the Jamaat. I used to think of Ghulam Ahmad as the Promised Mahdi, the Promised Messiah, and a prophet. Still, suddenly, an incident caught my attention, and I studied the books and biography of Mirza Ghulam Ahmad Sahib impartially. I can only conclude that Mirza Sahib's claims are valid—a masterpiece of contradictions. Mirza Ghulam Ahmed Sahib himself has written that there is always a contradiction in the words of a liar (Braheen Ahmad, Part 5, Rukh, Vol. 12 / p. 275).

And from these contradictions, we learn that Mr. Mirza Sahib's claims are not only baseless but also an insult to the Holy Prophet (ﷺ) and an attack on his position as a prophet. Since a large part of my life has been spent among you people, naturally, I feel a deep affection for you, and that is why I offer these few lines to you. I request you to read them and consider them carefully. Mr. Mirza Sahib claims that God has named him a Prophet and a Messenger in the Ahmadiyya.

That is the holy revelation of God Almighty that is revealed to me, such words are in the presence of the Messenger, the Messenger, and the Prophet. And I, too, am a believer in the words of Braheen Ahmadiyya, who was published twenty-two years ago. These words are not a small thing. (See page 498 of Braheen Ahmadiyya)

In it, this humble person has been clearly called a Messenger
(An Error-Remedy, Vol. 18 / Page 206).

Let us examine Mirza Sahib's position in the Holy Quran, Hadiths, and his own writings. And what are they in the mirror of their writings? It is clearly written in the Holy Quran.

Muhammad (peace be upon him) is not the father of any man among you, nor will he be, but he is the Messenger of Allah and the Seal of Allah. And Allah is well-aware of all things. (Al-Ahzab: 41) (This translation is taken from Tafsir Sagheer, published by Jamaat Ahmad).

When we see that Allah Almighty has given a great explanation and another example, just as the Holy Prophet (ﷺ) said, " Not the father of any man, so he is the completion of the prophets.

So, let's see whether the hadith confirms these meanings. In this regard, hadiths from three different periods are considered: They are in advance.

1. The Prophet Muhammad (ﷺ) said, “The example of me and the other prophets is like a man who built a house and built it very high.” It was beautifully and elegantly

built, but in one corner, a brick space was left empty. People gathered around this house. They would walk around and be happy to see it and say, "Why wasn't even a brick laid here?" Holy Prophet (ﷺ) further said (of the Palace of Prophethood): "I am this brick, I have filled this space, I completed the Palace of Prophethood." And the chain of prophets was ended with me.
(Bukhari, Musnad Ahmad, An-Nasa'i, Tirmidhi, Ibn Asakir).

This means that no more bricks will fit or come out of that one brick that was placed.

2. On the most crucial occasion of the Farewell Pilgrimage, the Prophet (ﷺ) said: "O people! The truth is that there will be no prophet after me. And there will be no nation after you! So, worship your Lord, establish the five daily prayers, and fast in Ramadan. Fast, pay the Zakat of your wealth with joy, and obey your leaders, and you will enter the Paradise of your Lord and Master. You will be able to enter. (Kinzel Amal Ali Hamish, Musnad Ahmad, p. 193)

Now you see that this hadith clearly states that, after the Holy Quran, to enter Paradise, the Messenger of Allah (ﷺ) first requires belief in the absence of any prophet, and then belief in the other things, i.e., the five pillars of Islam. Faith is essential. This declaration was made at the most significant Muslim gathering of the time.

3. Now, let us see what the Messenger of Allah (ﷺ) said about the disease of death. It is narrated from Abdullah bin Umar (RA) that: The Holy Prophet (ﷺ) came to us, and it seemed as if he was giving us a farewell address. He said three times, "I am an unlettered prophet, and there will be no prophet after me as long as I am among you." Listen and obey, and when I am taken from this world, hold fast to the Book of Allah, and consider what is lawful in it lawful and what is forbidden in it unlawful. Consider it forbidden. (Narrated by Ahmad)

That is, even at the time of his death, the same emphasis was placed on the fact that there is no prophet after Prophet (ﷺ). From the above-mentioned references, it becomes clear that the Holy Prophet Muhammad (ﷺ) is the last prophet and no other prophet can come after him. But what about the above? Is there any interpretation of the above passages? Before that, we will present Mirza Sahib's statements on the subject of the finality of prophecy. Read Mirza Ghulam Ahmad Sahib's book about himself, about his book Braheen Ahmadiyya, and about Mujaddid. Please cite some of their own statements, as these statements may help you understand my intentions.

Second open letter addressed to Mirza Masroor Ahmad

Part Two: Braheen Ahmadiyya:

Mirza Sahib wrote the first book, Braheen Ahmad. The first four volumes of Braheen Ahmadiyya were published in 1884. (The fifth volume was published 23 years later, and these are his claims about this book. There are many claims; I am only mentioning a few.

1. This humble man has compiled a book... such that after reading it, the seeker of truth will not be able to do anything except accept Islam and "Nothing should be done." {Advertisement, April 1879, Tabligh Resalat, Part 1, Page 8.
2. And the author has also been given the knowledge that he is the new Mujaddid of time and that his spiritual perfections are those of Christ, son of Mary. ..... Even after this advertisement, no one becomes a true seeker and does not open their contract... "Even if he does not come with sincerity, it is complete proof from us." (Regarding Advertisement No. 11, Collection of Advertisements, Volume 1 / Pages 23 to 25)
3. In these chaotic times, only a book of debate can provide spiritual unity that, through deep research, uncovers the true nature of your open the depths of the essence of a moment. (Referring to Advertisement No. 16, Collection of Advertisements, Vol. 1, Page 43.)
4. The custodian and guardian of this book, both outwardly and inwardly, is the Lord of the Worlds. (Advertisement No. 18, Collection of Advertisements Vol. 1 / P. 56)

In defining the Mujaddid, Mirza Sahib says: Those who receive the power of Mujaddidism from God Almighty. They are not mere moneylenders, but they are genuinely the wise deputies of the Messenger of Allah and spiritually the Caliph of His Majesty. God Almighty makes them the heirs of all the blessings that are given to the prophets and messengers.....and God's revelation of the Almighty is revealed in their hearts. The Holy Spirit teaches them in every time of difficulty. And there is no trace of worldliness in their speech and actions, for they have been completely purified and drawn to perfection.
(Fateh Islam, Ruhani Khazain Volume 3 Page 7)

He claims to be infallible about himself and says:

1. Allah Almighty does not let me remain in error for even a moment. And He protects me from every wrong thing.
   (Noor-ul-Haq Part 2, Rukh, Vol. 8 / P. (272)
2. God's command has said Everything I have said, and I have not said anything on my own behalf. (Muwahib-ur-Rahman, Kh, Vol. 19 / P. (221)

Now, let us see how Mirza Sahib interprets the verse of Khatam-ul-Nabiyen. Mirza Sahib has written in his book Azala Auham (Dispelling Imaginations), says.

1. That is, Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets. Elsewhere, while explaining verse 41 of Surah Al-Ahzab (above), he says:
2. Do you not know that the Lord of Grace and Mercy have named our Prophet, without exception, the Seal of the Prophets? And the Holy Prophet (peace and blessings of Allah be upon him) has explained it clearly for those who seek after the Prophet (peace and blessings of Allah be upon him): "After me, there will be no Prophet." There is no prophet, and if we allow the appearance of a prophet after the Holy Prophet (peace and blessings of Allah be upon him), then we are at the door of prophethood. They will declare it permissible to open it after it has been closed, which is clearly invalid. As it is not hidden from Muslims, how can a prophet come after the Messenger when the revelation has been cut off after his death, and Allah has revealed through him? He ended the chain of prophets. (Hammamat al-Bushra, R-Kh, Vol. 7 / P. 1,200 20}
3. The Holy Quran does not allow the coming of any messenger after the Seal of the Prophets, whether he is a new messenger or an old one.
   {Azala Uham, Rukh, Vol. 3, p. 511}.
4. According to the Holy Quran, a messenger is someone who received the commandments and beliefs of the religion through Gabriel. But the revelation of the Prophethood has been sealed for thirteen hundred years. Will this seal be broken at this time? (Azala Uham, Rukh, Vol. 3, p. 387)

We see that Mirza Ghulam Ahmad Sahib claims to be a Mujaddid, that the Quran was revealed to him by God, that he is free from all claims, that he presents Islam with proof and research, and that no word is without God's will. They are expelled, and God does not

allow them to remain in error for even a moment, so that they may renew their religion. In this capacity, He is the one who will bring about the finality of the Prophethood. We are confessing in the same sense in which the Holy Prophet (peace and blessings of Allah be upon him), his companions, and the Imams of the religion and Muslims have been saying for thirteen centuries. They believed. And they are declaring any other meaning as disbelief. Mirza Sahib's son and the second Caliph also confirm this belief of ours, saying, "The reference to the truth of revelation has made it clear that. Your (Mirza Ghulam Ahmad Sahib - Naqil) belief regarding the prophethood and life of Christ was initially like that of ordinary Muslims, but then he changed both.
(Reported by Al-Fadl, 6 September 1941, Friday Sermon, Column (3))

What happened now is that some true scholars, with the insight given by God, have guessed that this man intends to become a prophet. And when they raised objections, Mirza Sahib's responses should be seen.

It should be clear to them that we also curse those who claim prophethood. (Advertisement, Collection of Advertisements, Vol. 2, pp. 298, 297).

Second open letter addressed to Mirza Masroor Ahmad,

Part Three

In this way, they succeed in temporarily reducing opposition, but the concerns of the scholars of truth turn out to be correct. As his melancholy and melancholy progress, so will his claims also increase. Did Mirza Sahib have a dream or not? I think this reference is enough! " Dr. Mir Muhammad Ismail Sahib told me that he had heard from the Promised Messiah (on several occasions) that he was hysterical. Sometimes he would also say.
(Sirat al-Mahdi Part II Page 55, by Mirza Bashir Ahmad, MA}

And what is the meaning of Miraaq (Madness)? I think this reference will suffice. Regarding a claimant to inspiration, if it is proven that he was hysterical, melancholic, or epileptic, then no further evidence is needed to refute his claim, because "It is an injury that uproots the building of his truthfulness." Article by Dr. Shahnawaz Sahib Qadiani,
{The following (Review of Religions, Qadian, pages 6 and 7, August 1926 - Regarding the Qadiani religion, page 145)} -

Now see how Mirza Sahib somehow advances in his claims, not only to the level of the Holy Prophet (ﷺ) reach (God forbid), but instead he tries unsuccessfully to push him away.

1. "I have no claim to prophethood. Is this your mistake, or are you saying it from some idea? Is it necessary that what is inspired. He claims to be a prophet too... and does not want to call these signs miracles, but rather the way of our religion... Miracles are the name given to those signs that are provided by following Allah and His Messenger.
   (Holy War. R. Kh. c 6/ p. 156)

   2. "Remember that many people are deceived when they hear the name of the Prophet in my call and think that I have their claim that this prophecy was directly given to the prophets in earlier times. But they are mistaken in this idea.
   (Haqiq al-Wahi Margin Rukh, Volume 22, p. 154)

3. The revelation that God revealed to this servant indeed includes the description of this servant as a prophet and messenger. The word "God" is used so frequently that it has lost its literal meaning... But in terms of figurative meanings, God has the power to "Let him remember the ointment by the word of the Prophet or the word of the Messenger." (Siraj Munir, R.K. Vol. 12, p. 5)

   Now that there is a clamour from all sides, what explanation is being offered?

4. "It is not a claim of prophethood, but a claim of hadith, which the command of God Almighty has made, and there is no doubt about it." "Muhadeseen also has a branch, that of prophethood." (Azala Uham, R. Kh, Vol. 3, p. 320)
5. A hadith scholar who is both a member of the Ummah and a prophet in a defective way... Although he is a member of the Ummah, he is perfectly. There is a reason why a prophet exists, and a hadith narrator needs to be like a prophet, and in the eyes of God Almighty, he is the same. "May the name of this Prophet be given." (Azala Uham, Rukh, Vol. 3, p. 407)
6. "This humble man has come to this nation as a messenger from God Almighty....and exactly like the prophets... He comes as a messenger and, like the prophets, it is his duty to proclaim it loudly and to deny it. "The one who does it is known to be worthy of punishment to a certain extent."
   (Tauzih Maram, Rukh, Vol. 3, No. 60)

7. The Promised Messiah, who is to come, has seen a sign that he will be a Prophet of Allah, that is, one who receives revelation from God Almighty. But in this place, complete prophecy is not intended... so this blessing is explicitly given to this humble person. (Azala Uham, Rukh, vol. 3, p. 478)
8. What happens now is that due to these baseless claims, the opposition increases immensely, and to cool it down temporarily. For this, on October 12, 1891, he published an advertisement titled "A Humble Traveller's Advertisement. "I am neither a claimant to prophethood, nor a denier of miracles, angels, Laylah al-Qadr, etc., but I am a believer in all these matters." I am a believer in Islamic beliefs and, as is the belief of Ahles Sunnah Wal Jama'ah, I believe in all that is in accordance with the Quran and Hadith. There is no proof that anyone has been able to do this after Syedna Maulana Hazrat Muhammad (ﷺ), the Seal of the Messengers. "I consider other claimants to prophethood and messenger-ship to be liars and infidels." (Collection of Advertisements, Vol. 1, p. 230)

   After this, on February 3, 1892, during a discussion with the scholars, a written consent was obtained with the signatures of the witnesses. Do it, write in it.

9. "It is a request to all Muslims that this humble man's pamphlets 'Fath al-Islam', 'Tauzih al-Maram', and 'Azala Auham be published." There are so many words in the Quran that, in one sense, a hadith is a Muhadith, in another sense a prophet, or that a Muhadith is a partial prophethood, or that the hadith of Prophethood is not a story; all these words are not translated into their true meanings but are rendered as literal translations. Otherwise, I have absolutely no claim to true prophethood. So, the second paragraph is: "Consider the word 'Muhaddith' of the Prophet in every place and consider it, that is, the word 'Prophet', as cut off." (Collection of Advertisements, Vol. 1, pp. 312 and 313)

   Similarly, sometimes accepting, sometimes denying, sometimes taking steps forward through interpretations, they finally arrived at this claim:

10. "The true God is the One who sent His Messenger to Qadian." (Defa al-Bila', R-Kh, Vol. 18 / Pg. 231)
11. "You are a messenger, just as a messenger was sent to Pharaoh." (Al-Malfuzat, Vol. 8/Pg. 424)

But Mirza Ghulam Ahmad Sahib is not cured even after becoming a prophet and messenger, but now he is wearing more enamel on his crown of prophethood. By doing work, one becomes a person who is Shariah-compliant.

12. What is the Shariah that has revealed specific commands and prohibitions through its revelation and has established a single religion for its people? The one who established the law became the one who had Sharia. So, by this definition, our opponents are also accused, because my "There are both commands and not commands in the will" (Arbayen 4, Rukh, Vol. 17 / p. 435).

    But still, his melancholy does not let Mirza Sahib rest, for there are other places where he is now, and even further ahead. To grow, one is prepared to remove the Holy Prophet from his place and sit down himself.

13. Now is not the time to manifest the Name of Muhammad; that is, there is no longer any service of glorious colour left, because to an appropriate extent that glory has appeared. The rays of the sun are no longer tolerable; now the cool light of the moon is needed, and that is Ahmed. I am in the colour of.
    (Arbayen 4, Rukh, Vol. 17, pages 446, 445)

    What happens now that a person thinks that perhaps he has already taken the place of the Holy Prophet (ﷺ) himself, may God protect him. Now Mirza Sahib will stop here, but what is the melancholy and sorrow that will allow him to stop? Now, how can he claim his position from the Holy Prophet? Is it increased? He speaks.

14. "Many thrones descended from the sky, but my throne was placed at the top of all." (Tazkirah, page 638)
15. But does he stay here, too, or not? No, sir, there are other places beyond the stars, he says. اسمع ولدی، "Listen my son," (Al-Bushra, Volume 1, page 49).

    But what was the determination that allowed him to take a break somewhere, while moving forward without looking back? Speaks.

16. I saw in one of my visions that I was God Himself and believed that I was He. So, I first looked up at the sky. And He created the earth in a compact form.
    (Kitab Al-Braya, Rukh, Vol. 13, pp. 103-105)

Open letter to Mirza Masroor Ahmad.
The last part.

Alas, the destinations beyond this have not been created; the natural desires would have found something else. Now, when you see and consider that a person who claims to be a Mujaddid, the Almighty and the Messenger, swears and curses the claimant to prophethood, is a devil. By claiming not only prophethood but also divinity under the influence of revelations, he has ruined not only his own fate but also that of many generations. Please consider these questions of mine with a cool heart:

1. Are there contradictions in the words of someone whom Allah inspires?
2. Does a believer, after being purified by the Holy Spirit and becoming infallible, change his ways in the same way that Mirza Sahib has changed?
3. Don't the above references prove that Mirza Ghulam Ahmad Sahib has trampled on Islamic beliefs and announced a prophethood that has no place in Islam?
4. Didn't he fall under the hadith that thirty false claimants to prophethood would be born?
5. By believing in the prophethood of Mirza Sahib, aren't you going against the religion of Islam, the Quran, and Muhammad (ﷺ)? My Ahmadi friends! What is your compulsion to believe that a prophet, if not a liar, is at least mistaken? You have cut yourself off from your communities and relatives in this world by following a person, instead of God and are forced to obey the will and wishes of the officials of the government and a family. This family has killed you in the name of God. They will seize your faith, family, children, honour and reputation, time, wealth, property, in fact, everything, and turn you into farmers. According to Mirza Ghulam Ahmad Sahib, the family is of inferior status. The family that had become like landlords and had debts on their property is today a billionaire, thanks to your donations. It has become, but what do you have? Above all, you have not only lost your destiny but also your name, the enemies of the Messenger. I wrote it. For God's sake, read Mirza Ghulam Ahmad's books carefully, free of the Jamaat's propaganda. You will find nothing but interpretations and interpretations of every prophecy and abuses, or the flattery of Christ, the Antichrist. You will be seen in court! Read the biography of the Mahdi, written by Mirza Bashir Ahmad Ibn Mirza Ghulam Ahmad Sahib. You will know that the Holy Prophet (ﷺ) used to strictly refrain from touching the hand of a woman, even when taking the oath of allegiance, and this (God forbid). According to

Muhammad the Second, he used to press his body with unmarried girls and non-mahram women all night long and serve them. He used to do it.

The Holy Prophet (ﷺ) was a model of cleanliness. This gentleman wore dirty clothes and turban, the buttons of his vest were in the lapels of his coat, the buttons of his jacket were in the lapels of his apron and the buttons of his apron were in different places, there were oil stains on his vest and coat, and he was wearing his shoes in such a way that the heel was on top. The toe was in front; the left foot of his shoe was in the right, and the right foot in the left. The heel was sitting, and when he walked, he heard a thump: the loose coins of (Watwani), the clod for toilet and the grains of jaggery were in the same pocket. (For more details, see Seerat Mahdi, written by Mirza Bashir Ahmed, Volume 1)

Tell me with your faith, is this the appearance of a prophet? This is not the appearance of even a normal human being! This appearance and the claim that all the messengers are in my hands, on false oaths! So, who are you following? This is a new religion that is being presented in the guise of Islam by robbing it. Say to your faith that as many allegiances as possible have you seen even a thousandth part of the claims your Khalifah makes every year? Every Ahmadi does the same. He thinks that great oaths of allegiance have been taken not in our city but in other cities. Not in our country, but in different cities. There have been some serious incidents in the country, so take a look as far as you can. Look in your own city, and in other cities and countries, if you ask your relatives, everyone will talk about another town, and they will say: "Yes, my friend, I am going to your side and other cities." "Great work is being done in my city, but the people are poor." Don't be surprised! A party whose foundation is based on false inspirations, it was built on false oaths, false prophecies, and the whims of the treasurer. It contained similar paperwork and propaganda; get rid of it and save yourself and your family from the consequences. I conclude my appeal by saying that may Allah Almighty grant you and me the ability to recognize and understand the truth, and may Allah protect you from false prophethood claimants, and may yours and mine end in the pure and genuine religion of Muhammad (ﷺ) and not in the fabrications of the British. On the religion of or in the following of someone else who has gone astray! Amen, Amen.

Yours,

dated: - 19-08-2004 Sheikh Raheel Ahmed (Former Ahmadi)

Practice Lesson Number 27

Question No. 1

Write short answers to the questions given below.

1. Who was Sheikh Raheel Ahmed?
   ……

   ……

2. Which verse of the Holy Quran states that Hazrat Muhammad Mustafa (ﷺ) is the last prophet?
   ……

   ……

3. Can you cite any hadith in support of the finality of the Prophethood?
   ……

   ……

4. What does Mirza Sahib say in his praise of Mujaddid?
   ……

   ……

5. What method did Mirza use to obtain allegiance from women?
   ……

   ……

Question number 2: Match the columns.

First column	Second column
People! The truth is that there will be no prophet after me	I am God myself, and I believe that is the One.
It should be clear to them that we too on the claimant of prophethood	And neither will any nation after you.
Are the words of someone whom Allah inspires	necessarily contradictory?
The words of a liar.	They curse on
I saw in one of my discoveries that	There is a contradiction within

Question No. 3: In the following answers, put a tick in front of the correct answer.

1. In the words of a liar..... it is certain.

   Satire, hatred, confusion, contradiction

2. It clearly calls for this humble ……. act.

   God Messenger Christ Wali

3. This announcement was the biggest..... of the Muslims of that time.

   Competitions, Debates, Gatherings, Discussions

4. He claims to be infallible …… about himself and says:

   Forgetfulness Disobedience Mistake Contention

5. It should be clear to them that we also send …… messengers to those who claim prophethood.

   Cursed Wealth, Gift and Oblation Calamity

Fill in the blank for question number 4.

1. Just as the Holy Prophet (ﷺ) does not belong ……. to any man, similarly, he belongs to the prophets. They are going to finish it.

2. That is, ……. faith in the pillars of Islam is essential.

3. The custodian and guardian of this book is the Lord of the Worlds. ……..

4. We see that Mirza Ghulam Ahmad Sahib claims that he is……

5. So, the second point is that instead of the word prophet, the word "....." should be understood in every place.

Question number 5

(a) What did the Holy Prophet (ﷺ) say about the finality of prophethood during the Farewell Hajj sermon?

……

……

……

(b) What were the signs that Mirza Qadiani was suffering from hysteria, melancholia, and epilepsy?

……

……

……

Lesson number 28

A lovely glimpse of the beloved Muhammad (ﷺ)

The Messenger's Grace, the Pride of Beings Muhammad (ﷺ), the Arab, was made a perfect model for the human race by the Creator of the earth and the heavens, the Lord Almighty. You have set a good example and have declared the method of some Model as the natural method. The benefactor of humanity, may Allah's prayers and peace be upon him. The routines of life are the motto and standard for the day of judgment, which is why every corner of the Seerat-ul-Nabi year is bright, and every side is that every moment from the day of birth to the day of death has been protected by nature from people.

Your relatives have preserved every one of your sayings and have conveyed them to us through research and evidence. Hence, the comprehensiveness and completeness of the Seerat-ul-Nabi (ﷺ) is beyond any doubt, no great being in the world of humanity. The living conditions, habits, manners, temperament and tendencies, movements and postures, sitting and standing, and habits and thoughts are not as complete and well-reasoned as the written form of each detail of the Prophet's biography. In front of the world, even the details of the people related to you and the things you are related to us, with proof. In biography and history, everyone will find something special and unique.

Because Allah Almighty has established Islam as a system for living a perfect and desirable life in this mortal world, the Islamic way of life will be the way that the Prophet Muhammad (ﷺ) followed in word and deed. It is narrated that the way of the Prophet (ﷺ) is called the Sunnah, and we have said to him: (من رغب عن سنتي فليس منى) "Whoever deviates from my Sunnah is not from me." He who has rejected my way is not of me.

His noble character and habits of worship and obedience are constantly discussed and written about. In every moment, your good name will definitely be mentioned somewhere. Your biography will continue to be narrated. The title of the Prophet (ﷺ) will not become outdated. This is the miracle of the biography of the Prophet (peace be upon him), and this is the interpretation of (ورفعنا لك ذكرك), "And we have raised for you your remembrance."

The birth and appearance of the Prophet Muhammad (ﷺ)

He was born from the womb of his mother on 9/or 12/Rabi' al-Awwal, the year of the (Fel) Elephant. Shamail al-Tirmidhi: The most complete description of the blessed appearance is an authentic and comprehensive source, which Imam Tirmidhi himself mentioned:

He (ﷺ) was of medium height, reddish, fair complexion, with a black, curly head, extremely soft like silk. Beautiful hair that sometimes reached her shoulders, sometimes reached her neck, and sometimes reached her earlobes. Blessed Face was so beautiful that it shone like the full moon, with a blessed chest broad, a broad jaw, a pure body neither thin nor fat, extremely shapely and graceful. There was no scar, but on the back between the two shoulders, the seal of prophethood appeared, reddish in colour, the size of a pigeon's egg, so that it was hard to see. He looked gorgeous, with a broad, high, and shiny forehead, blessed, arched eyebrows that were not connected, a noble mouth, and wide, plump lips. When Yaquti's lips smiled, his blessed teeth would shine like pearls, a slight gap would appear between them, and when he spoke, light would emanate. There was a light line of hair on the chest up to the navel; the rest of the body was free of hair. The companions agreed that no one was as beautiful as you.

It was seen that Hazrat Hassan bin Thabit (RA) is the poet of the Prophet (ﷺ). He draws a picture in his Naatiya Qasida:

واحسن منك لم ترقط عيني

واجمل منك لم تلد النساء

خلقت مبريا من كل عيب

كانك قد خلقت كما تشاء

My eyes have never beheld anyone better than you,
Nor have women given birth to anyone more beautiful than you.
You were created free from all flaws,
as if you were created precisely as you wished.

You never shouted, laughed, made noise, or spoke loudly. You spoke every word clearly. When addressing the crowd, he would repeat a sentence three times, very clearly. His style of speech was dignified; his words were so sweet. Hearts yearned to listen, and a slight smile always graced my lips, enhancing the beauty of my blessed lips and radiant face. As we walked along the path, it felt as if he were descending from a high place, neither looking left nor right nor raising his head to the sky. He did not have the dignified and masculine manner of modesty. He walked with his blessed feet so that the sound of noble sandals was not heard. His hands and feet were as soft as silk, and the flesh on his feet was soft. He never got angry in personal matters. He did not hesitate to do his own work. If someone shook his hand, he would not let go of it until he pulled it away. He would turn his full attention to the person he was talking to. If someone spoke to him, he would listen attentively. Yet, there was such a fear that the companions did not dare to speak. Everyone thought that he wanted me the most.

Beginning of invitation and preaching:

After being elevated to the crown and robe of prophethood, the Last of the Prophets (ﷺ) established a society in which he invited it to faith and monotheism, which was neck-deep in the swamp of polytheism and disbelief and a victim of misguidance and ignorance. Humanity and nobility were missing; brutality and animalism reigned; every influential person became a pharaoh. The epidemic of murder and destruction was common everywhere. There was no protection of honour, no protection of chastity, no place for women, no shelter for the poor; wine flowed like water. It was a time of great immorality, of no concept of the oneness of truth on earth, of selfishness and materialism. There was a time of violence, theft, and immorality at their peak, and oppression and injustice were at their peak. It was a place of worship for the one God. Their foreheads were bowed before false gods, and the poisonous atmosphere of hatred and enmity had alienated man from man. Humanity was taking its last breath, and the stench of polytheism was rising from society. Hearts had become foul-smelling due to the impurity of disbelief.

According to the Holy Quran, the man of that era was standing on the edge of hell, close to death, but God had mercy. After centuries, the survival of humanity was announced from Mount Safa: (يا ايها الناس قولوا لا الله الا الله تفلحوا) "O people, say there is no god but Allah." "O people! Believe in (لا الله الا الله محمد رسول الله) La ilaha ill-Allah, and Muhammad is the Messenger of Allah, and you will be successful." This was not a voice. Instead, there

was a thunderclap in the House of the Void. Was that a thunderclap or the sound of guidance that shook the entire land of Arabia?

This voice of truth marked the beginning of a great revolution that changed the course of human history. This declaration of monotheism was a message of revival that breathed new life into the dead-hearted Arabs. Then the world saw the scene that it was unimaginable that murderers became just, idol worshippers became idol destroyers, and those who were cruel and angry became righteous and merciful. The foreheads that had bowed before hundreds of false gods became bowed before the One God, and women who know worse than animals how to cut off ties of kinship and oppress the weak, the protectors of women, the destroyers of kinship, and they became the support of the weak, the volcano of hatred and hatred cooled down, the harvest of love and brotherhood has sprung. The leaders and oppressors became messengers of justice and fairness. Those who were not themselves became guides to others on the path. What was the vision that made men into messiahs?

Then the world saw that the sacrifices of an illiterate person of high lineage and the lineage of the Prophet had established the history of faith and monotheism. It left an everlasting imprint of justice and fairness, created an immortal story of unity and equality, and a unique history of conquests. He wrote down ideal principles of worldly life and governance, left a record of chastity and purity, of loyalty and sacrifice. They left an indelible mark, reaching the heights of greatness and exaltation from which only prophets and messengers can attain. When and where has the world seen such a revolution?

Patience and perseverance:

The Messenger of Allah (ﷺ) witnessed such suffering and pain among his own people in the path of calling to the truth and proclaiming monotheism that if it had been anyone else, he would have lost courage. Still, you were a mountain of patience and perseverance. The enemies of Islam persecuted you step by step. They denied, slandered, called him crazy and insane, called him a sorcerer and a soothsayer, placed thorns in the paths, and defiled his pure body. They have been bribed, lured, threatened, imposed economic blockades and social boycotts, and have oppressed and coerced your followers. And the mountains of tyranny were broken, new hells of terrifying torment were opened, so that somehow the caravan of truth could stop, the voice of truth could not be heard.

It was suppressed, but the era of revolution had begun, the slogan of monotheism had been raised, and it had to prevail.

يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ﴿٨﴾

They intend to put out the Light of Allah (i.e. the Religion of Islam, this Qur'an, and the Prophet Muhammad ﷺ) with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).

(Surah Al Saf – 8)

The Messenger of Allah (ﷺ) himself said: "No one has been subjected to as much trial and temptation as I have been subjected to." Similarly, the atrocities committed in the name of the companions of the Prophet (ﷺ) have not been committed in any other nation.

Migration:

When the land of Makkah became confined entirely to you and your companions, by divine decree, you established the city of Medina. The Companions of the Prophet (ﷺ) migrated to Abyssinia, leaving their homes, relatives, children, land, and property for the sake of Allah. And what about the direction of Medina? The first migration was by a group of companions towards Abyssinia, and then, when they went to Medina. Medina became the center of Islam. This comprehensive quote from Islamic thinker Ali Mian Nadvi (ra) on the Prophet's migration is exciting. It is meaningful that migration is the name of a passion. What a great sacrifice we, the young companions, had made.

The first thing that is proven by this migration of the name of the Messenger of Allah (ﷺ) is that for the sake of the call and the faith, every dear person and every familiar and desirable thing and everything that is loved, preferred, and attached to in any way. The desire to live is inherent in man. It can be sacrificed without hesitation, but these two first-mentioned things (call and belief) cannot be abandoned for any of them {the Prophet Muhammad (ﷺ)} and the migration of the Messenger of Allah (ﷺ) The same message is still before Muslims today: abandoning faith, belief, and calling and preaching is unacceptable under any circumstances. This is the source of all honour and success, both worldly and in the hereafter.

Ghazwah wa Seraya:

After the migration of the Prophet (ﷺ), on the one hand, the Prophet (ﷺ) was given a vast field and sincere support in the movement of inviting people to Islam. Individuals were found, which led to Islam spreading rapidly among the Arab tribes, while, on the other hand, the polytheists of Makkah and Medina were established. The Muslims in Makkah were weak and powerless, so they were urged to be patient and steadfast. And the advice was that in Medina, the Muslims gained expansion and strength, and were blessed with unity and centrality. Allah Almighty defeated the enemies. He was permitted to fight and give them a befitting reply, and a series of campaigns and expeditions began, which became important. These are the things that happened.

1. The Battle of Badr was the first battle between the believers and the polytheists of Makkah in 2AH, in which, under the leadership of the Prophet of Allah (ﷺ), three hundred and thirteen Mujahideen defeated a thousand-armed army of the polytheists. And seventy (70) chieftains of the Quraysh, including Abu Jahl, Shaybah, and Uqbah, were killed, and seventy were captured, which increased the power of the Muslims. The Muslim invasion of the Arab tribes was marked by.
2. The Battle of Uhud took place in Shawwal 3 AH. The Muslims were seven hundred, and the infidels were three thousand.
3. The Battle of Zat-e-Riq'a took place in 4AH, and he performed the Salat al-Khouf (Prayer of Fear).
4. The Battle of the Trench (Ghazwa al-Ahzab) took place in 5AH. The polytheists of Makkah attacked with a united front of Arab tribes. The Prophet (ﷺ), on the advice of Hazrat Salman Farsi (RA), had a six-kilometre-long trench dug around Medina, which is why it was called Ghazwah Khandaq.
5. The Battle of Banu Al-Mustaliq took place in 6AH, during which the hypocrites slandered Hazrat Aisha Siddiqah (RA).
6. The Treaty of Hudaybiyah was concluded in 6AH when the Messenger of Allah (ﷺ) had intended to perform Umrah and was accompanied by fourteen hundred companions. They had set out when the polytheists of Makkah stopped them at Hudaybiyah, and an agreement was reached there allowing them to perform Umrah the following year. (Full details can be found in the books)
7. The Battle of Khaybar took place in 7AH. It was the last battle against the Jews, preceded by the Battle of Banu Nadir and the Battle of Banu Qurayza. Jews were deported and murdered.

8. The Battle of Tabuk took place in 9AH, and the struggle was with the Caesar of Rome. It was a long journey, and we had to go to Syria. It was a hot season, so we fought against our habits. He announced this expedition and appealed for donations. The companions donated generously, and a magnificent army of thirty thousand was formed. He set out for Tabuk, but every one of them fled, and he and his companions returned to Medina in peace. Many vital events also occurred in this year, each of which is recorded in historical books. In addition to these invasions, many inns were sent on various occasions under the leadership of the Companions.

Some important events:

After the migration in 2AH, after seventeen months of praying facing Bait-al-Maqdus, the Qibla was changed. In 2AH, fasting was made obligatory, and alcohol was forbidden in 4AH.

The Conquest of Makkah and the Battle of Hunayn: In 8 AH, the Conquest of Makkah took place, an event in Islamic history that firmly established Islam in Arabia. The victory was achieved, and all the power of the polytheists was broken. After the conquest of Makkah, the Battle of Hunain took place on the return journey, in which, for the first time, the Muslims were twelve thousand in number and the infidels of Taif four thousand. Otherwise, in every battle, the Muslims would be fewer, and the enemy would be twice or three times as many. It used to be.

The Messenger's objects and their names:

The Messenger of Allah (ﷺ) had a noble habit of naming his things. Allama Ibn Qayyum (ra) has listed many of these things. Imam Ahle Sunnah Hazrat Maulana Abdul Shakoor Sahib Farooqi (ra) has also mentioned the names of the blessed objects of the Prophet in his Seerah Nabawiyya, as have other biographical scholars who have also worked in this regard. He presented the names of the following objects from biography books and biography articles:

1. Umama Sharif's name was Sahab.

2. There were two bowls made of wood and stone, one was named Rayyan, and the other was named Musayyab.
3. There was a water pot whose name was Sadir.
4. There was a tent called Riki.
5. There was a mirror whose name was Madla.
6. There was a pair of scissors whose name was Jame.
7. The shoe was blessed, and its name was Mamshuq.
8. At one time, he had ten horses, and he rode a horse named Sukab in his important battle at Uhud. One horse, named Lazaz, was sent as a gift by the King of Alexandria, Maquqas. The names of the other horses are: Zarb, Ward, Dharis, Malaweh, Sabhah and Bajar.
9. There were three mules, one of which was named Duldul. The king of Abyssinia had sent it, and he was the first to ride on it after the Prophethood. After him, Hazrat Ali (RA), Hazrat Hassan (RA), and Hazrat Hussain (RA) used to ride on it, followed by Muhammad ibn Ali (Hanfiya) (ra). The second mule was named Fidha, which Siddiq Akbar (RA) gifted. The third mule, named Aliya, was a gift from Ilya Shah.
10. There was a donkey named Yafur.
11. He had two riding camels, one named Qaswa and the other named Adhba. At the time of the migration, he rode on Qaswa. He was also riding on it and delivered the farewell sermon.
12. Two goats were specially bred for milk; one was named Ghoutha, and the other was named Yemen.
13. There was also a white rooster named "Manqool".
14. There were nine swords in total. The sword named Zulfiqar was found among the spoils of the Battle of Badr. The names of the other swords were: Qalai, Tabar, Qasaf, Mujdham, Resub, Assab, and Qazib.
15. There were four spears, one of which was called "Shoya" and a large weapon called "Bayda" (which is smaller than a spear).
16. There was a curved stick named Arjun; there were four points, one of which was called "Katum".
17. The name of the quiver was Kafur, and the name of the shield was "Zaluq".
18. There was one himself, his name was "Zul-al-Sabu'".

From the names of these blessed objects of the Prophet (ﷺ), it is clear that naming things is a Sunnah. Thus, wealthy people fondly name their dogs, and this is not in accordance with the Sunnah, but in imitation of Europe, they would be called by other things. Some households are fond of raising goats and other animals, and they are also given names. Usually, this is also because followers are amateurs rather than followers of the Sunnah.

The slaves of the Prophet (ﷺ) and their names:

Rasool Allah (ﷺ) had a total of twenty-seven slaves at different times. He freed all of them, including the slaves. The freedom movement was also a part of your mission of prophethood. In the last moments, when you were on the verge of death. When he would wake up, only two words would be on his blessed tongue: (الصلاة الصلاة ، وما ملك يمينكم) "Prayer, prayer, and what is in your hands?"

The names of your slaves were:

Zaid bin Haritha (RA), who had adopted him as his son and was called Zaid bin Muhammad (RA). Then, when the verse regarding the adopted son was revealed, he began to attribute it to their father Haritha. Usama bin Zaid (RA), Toban (RA), Abu Kabsha (RA), Anisa (RA), Shuqran (RA), Rabah (RA), Yasar (RA), Abu Rafi (RA), Abu Mu'ayha (RA), Fadala (RA), Rafey (RA), Madum (RA), Karkara (RA), Zaid (RA), Jad Bilal (RA), Ubaid (RA), Tahman (RA), Nabur Qutbi (RA), Waqid (RA), Hisham (RA), Abu Zamir (RA), Abu Asib (RA), Abu Ubaid (RA), Suqiya (RA), Abu Hind (RA), Al-Habsha (RA), Abu Umama (RA)

Slave women:

The number of slave girls was ten, all of whom he had freed. Their names are as follows:

Salma, Umm Rafi, Rizvi, Asimah, Umm Zamir, Maria, Sirin, Umm Ayman Maimuna, Khudra, and Khuwayla (may Allah be pleased with them). Sirin was also given as a gift to Hazrat Hassan bin Thabit (RA) (or to another companion).

Servants:

Thus, every single one of the devotees of the Prophet (ﷺ) was always ready to sacrifice himself for the sake of the Prophethood, and he did not accept any small sacrifice. He considered serving a greater blessing than the world and its contents, but he did not like working for others. One of your good morals was doing your own work, yet you still had to take care of your personal and household chores. There were some special servants for him, eleven in number, whose names are as follows:

Hazrat Anas bin Malik (RA) (was a special servant for ten years), Hind bint Haritha (RA), Asma bint Haritha (RA), Rabi'ah bin Ka'b (RA), Abdullah bin Masoud (RA), Uqbah bin Amir (RA), Bilal bin Rabah (RA), Saad (RA), Dhu Muhammar (RA) (nephew of the King of Abyssinia), Buxar bin Shadakh (RA), Abu Dhar Ghaffari (RA).

The Messenger of Allah (ﷺ)'s ambassadors:

The Prophet (ﷺ) had sent letters of invitation to the kings of Arab and non-Arab countries, as well as to the heads of government, urging them to embrace the faith. The companions who had invited people to embrace monotheism and achieve prosperity were honoured with the title of ambassador.

The names of those who gained fame as Messengers (ﷺ) are:

1. Amr ibn Umayya (RA) sent Allah to the King of Abyssinia, Negus.
2. Wahiyah Kalbi (RA) was sent to Caesar, Rome.
3. Abdullah bin Hudhafa (RA) was sent to Khosrau of Persia.
4. Hatib bin Abu Balta'ah (RA) sent this message to Maquqas, the king of Alexandria.
5. Amr ibn al-Aas (RA) sent to the King of Oman.
6. He sent Sulayt bin Umar (RA) to the chief of Yamamah, Hudah bin Ali.
7. Shuja bin Wahb (RA) was sent to Shah Balqa.
8. Muhajir bin Umayya (RA) sent them to Harith Himyari, Shah Hamair.
9. Alaa bin Hadrami (RA) sent the statement to the King of Bahrain, Manzar bin Savi.
10. He sent Abu Musa al-Ashari (RA) and Mu'adh ibn Jabal (RA) as his representatives to the people of Yemen.

The scribes of the Prophet's revelation:

The Prophet (ﷺ) was illiterate and did not know how to read or write. Being illiterate is a special distinction for him. His clear proof of the prophethood and messengership is that an illiterate person, the Messenger, gave the world of humanity a speech whose eloquence and in the face of eloquence, pleasure, and sweetness, the Arabs seem to surrender. The world will not be able to present a model for it until the Day of Judgment; therefore, when the verses of the Holy Quran were revealed to the pure heart of the Prophet Muhammad (ﷺ). Various companions used to transcribe the revelations from the Prophet (ﷺ). The names of the scribes of the revelations are as follows, as well as the letters from them. And the ones who write the decrees are:

Hazrat Abu Bakr Siddique (RA), Umar bin Khattab (RA), Uthman bin Affan (RA), Ali bin Abi Talib (RA), Amir bin Fuhairah (RA), Abdullah bin Arqam (RA), Ubayy bin Kaab (RA), Thabit bin Qais bin Shammas (RA), Khalid bin Saeed (RA), Hanzalah bin Rabi' (RA), Zaid bin Thabit (RA), Muawiyah bin Abi Sufyan (RA), Sharjeel bin Hasna (RA)

Who had the following characteristics:

Rasool Allah (ﷺ) loved Hazrat Zaid bin Haritha (RA) and his son Hazrat Usama bin Zaid (RA) very much. Whenever Zaid bin Haritha (RA) returned from a journey, he would eagerly embrace Hazrat Usama bin Zaid (RA). He did not reject anything. He was famous for his love for the Prophet (ﷺ). The Companions (may Allah be pleased with them) used to ask him for advice, and Hazrat Salman (RA), the Persians, held the argument very dear. He said, "Salman, we are from the Ahle-al Bayt." Hazrat Bilal (RA) and Hazrat Ammar bin Yasir (RA), Hazrat Abu Dhar Ghaffari (RA), and Hazrat Abdullah bin Masood (RA) were counted among the beloved ones.

Spouses of the Pure Ones (Azwaj-e-Mutahirat):

At the time of his death, the Holy Prophet (ﷺ) had a total of nine wives, whose virtues are mentioned in the Quran. It has been revealed in the Holy Quran that you are not like ordinary women. This is the limit of the Prophet's wives "يانسآء النبى لستن كاا حد من النساء،" (Surah Al-Ahzab).

These are the Prophet's wives. They enjoy special distinction and excellence among all the women in the world.

1. He married Hazrat Sawda bin Zamah (RA) before migrating.
2. Hazrat Aisha bin Abi Bakr (RA) was also married to him before the migration, and the marriage took place in Medina in 1 Hijri.
3. He married Hazrat Hafsa bint Umar (RA) in Sha'ban 3 AH.
4. Hazrat Umm Salamah bin Abi Umayya (RA) also married him in Sha'ban 4 AH.
5. Hazrat Zainab bint Jahsh (RA) was married to him in 5AH. She is the maternal cousin of the Holy Prophet (ﷺ).
6. He married Hazrat Umm Habiba bint Abi Sufyan (RA) in 6AH, and their seclusion was in 7AH.
7. Hazrat Juwayriya bint Harith (RA) also married him in 6AH.
8. Hazrat Maimuna bint Harith Hilaliya (RA) also married him in the same year.
9. Hazrat Safiya bint Hayy bint Akhtab (RA) was married to him in 7AH. She was the daughter of a Jewish chief.
10. Hazrat Khadija Al-Kubra bint Khuwaylid (RA), the first person Rasool Allah (ﷺ) married, was at her request and message, while he was a noble, 25-year-old, and she was a respectable, wealthy woman of forty years old. All of her children were born from her womb except one (Hazrat Ibrahim RA). He was from the womb of Hazrat Maria (RA) and died before the migration. The Prophet (ﷺ) loved Hazrat Khadija (RA) very much. He always appreciated and remembered.
11. Hazrat Zainab bint Khuzaymah (RA) married him in 3AH, but she died after two or three months.

Descendants of Rasool Allah (ﷺ)

All the children of the Holy Prophet (ﷺ), except Hazrat Ibrahim bin Muhammad (RA), are from Hazrat Khadija Al-Kubra. Hazrat Zainab (RA) was married to Abu Al-Aas (RA), and Hazrat Ruqayya (RA) and Hazrat Umm Kulthum (RA) were married to these two daughters. The first to marry Hazrat Usman Ghani (RA) was Ruqqayah. After her death, he was married to Umm Kulthum bint Nibi (RA), and Hazrat Fatima (RA) was the youngest and most beloved daughter of the Prophet Muhammad (ﷺ). She was married to Hazrat Ali (RA). He was the descendant of the Prophet (ﷺ) through his daughter. Hazrat Hassan (RA) and Hazrat Hussain (RA) are from her womb. The Messenger of Allah (ﷺ) is the one who continues the chain of the Prophet. Hazrat Abdullah, whose titles are Tahir and Tayyab,

and Hazrat Qasim, were also born from the womb of Hazrat Khadija Al-Kubra (RA). Hazrat Qasim died in Makkah before the migration. Hazrat Ibrahuim (RA) was born to Hazrat Maria Qubtiyya (RA) and died two or three years later.

This is a glimpse of the Prophet's (ﷺ) biography. Studying the biography of the Prophet (ﷺ) is essential because without it, you would not be able to understand him.

A Muslim will not be able to create a perfect model. Your main point is that when preachers are right, humans are ideal as well. There is also a husband, a critical father, a father-in-law, a son-in-law, and a businessman. You are also a leader. You are also a general. You are also a victim. You are also a refugee. You have also suffered wounds, endured hardship, endured hunger, and raised goats. You (ﷺ) also ruled over the kingdom. You also conducted affairs, you also conducted transactions, you also paid off debts. We, as human beings, do everything in society that a human being naturally does.

Therefore, without taking the Prophet Muhammad (ﷺ) as an example, no one can become a successful father, husband, father-in-law, son-in-law, businessman, or military leader, nor can one become a true leader. The Almighty can obey and worship Him with all his might; the pure character of His beloved is the perfection of every corner of human life.

Practice Lesson No. 28

Question No. 1

Write short answers to the questions given below.

1. With what words did Hazrat Hassan bin Thabit (RA) praise you (ﷺ)?
   ……

   ……

2. When and how did the Battle of Badr take place?
   ……

   ……

3. Write down the names of any five things used by the Holy Prophet (ﷺ).
   ……

   ……

4. Write the names of the lady servants of Rasool Allah (ﷺ)?
   ……

   ……

5. Write the names of five of the scribes of Revelation.
   ……

   ……

6. Who did you marry first, and how many children did you have with her?
   ……

   ……

Question No. 2:

In the following answers, put a tick in front of the correct answer.

1. He said, "سلمان منا اہل بیت, tell the people of the Ahle-al-Bayt that Salman is one of us."

   Ahle-al-Bayt Muslim people All

2. Being you is a special privilege.

   Nabi Katam al-Anbiya Generosity Ummi

3. Hazrat Wahiyah Kalbi (RA) sent him to ……

King of Oman Shah Balqa Caesar of Rome Hercules King of Abyssinia

4. When he was healed, there were only two sentences on his blessed tongue.

   الصلاة الصلاة يا امتى يا امتى يا ربي ربى الصلاة الصلاة، وما ملكت ايمانكم

5. There was also a white one called "Manqool".

   Goat Camel Mule Rooster

6. The Battle of Zat-e-Riq'a took place in 4AH, and he led the prayer during it.

   Al-Qasr Al-Tahajud Al-Khouf Al-Tasbih

Question number 3: Match the columns.

First column	Second column
To Muhajir bin Umayya (RA)	No one else was cast.
There were four spears.	Whose name was Mamshuq.
Happy shoes too	And seventy were arrested.
As much as I was put through trials and temptations,	One of them was named "Showay".
Seventy (70) Quraysh chiefs were killed.	You will be blessed with prosperity and good fortune.
People, believe in Allah, there is no god but Allah, Muhammad (ﷺ) is the Messenger of Allah.	Sent to King Humair, Harith Al-Humairi.

Fill in the blank for question number 4.

1. Hazrat Zainab bint Khuzaymah (RA) …….. to him in 3AH.
2. He (ﷺ) did not …….. Hazrat Usama bin Zaid (RA) .....
3. He married Hazrat Umm Salamah bin Abi Umayya (RA) in 4AH…….
4. Hazrat Qasim (ﷺ) was from the womb of Hazrat .....
5. Where you (ﷺ) are righteous, there are also perfect humans……..
6. The life of the Prophet Muhammad (ﷺ) perfectly covers every aspect of humanity……

Lesson number 29

Qadianis, answer!

Can salvation be achieved by following the Prophet Muhammad (ﷺ)?

Question No. 1:

According to Mirza Ghulam Ahmad Qadiani, he received prophethood by following the Holy Prophet (ﷺ). So, this is my request: If prophethood can be attained by following the Prophet (ﷺ), then can salvation from Hell be achieved by following the Prophet (ﷺ)? Can it also be obtained or not? If salvation can be obtained by following the Holy Prophet (ﷺ), then why should we consider Mirza Ghulam Ahmad Qadiani as a prophet? Is it necessary? And if salvation cannot be obtained by following the Prophet (ﷺ), then how can prophethood be obtained by following the Prophet (ﷺ)? Also, has anyone been a follower of the Prophet (ﷺ) from the best of times to this day? If so, why was that, Prophet? Didn't he become one? After all, what abilities and talents did Mirza Qadiani have that others didn't have?

Does the descent of Christ contradict the finality of prophethood?

Question No. 2:

Qadianis say that if Christ (peace be upon him) descends after the Holy Prophet (ﷺ), this contradicts the finality of prophethood. After the Holy Prophet (ﷺ), a prophet, Christ came to Islam, and then he also said that Mirza Qadiani was a prophet. Instead, Mirza Qadiani is proud and says, "I am greater in glory than the Prophet Jesus (peace be upon him)." No one after the Holy Prophet (ﷺ) received prophethood, only before him. If a prophet comes, it contradicts the finality of prophethood. After the Holy Prophet (ﷺ), a person (Mirza Qadiani) received prophethood, and he was the first being greater in glory than the prophets, which is not against the finality of prophethood! Is there any Qadiani who can solve this mystery?

The meaning of Khatam-un-Nabiyen is proof of the seal of the prophets.

Question No. 3:

Suppose the meaning of Khatam-un-Nabiyen is the seal of the prophets, as O Mirzais! You are telling me that this is the meaning Mirza Qadiani gives, and that the commentators and Imams of the Muslim Ummah, before Mirza Qadiani, said this translation? And this interpretation that Mirza Qadiani did, or that you do. You have proof of it from previous books of interpretations and dictionaries. Can you present it? If not, and certainly not, then can you tell me? What happened to Mirza Qadiani? Are the translation and interpretation wrong? And what? Can you say that Mirza Qadiani has lied?

Are there any verses or hadith on the revelation of prophethood?

Question No. 4:

From the verses of the Holy Quran and numerous hadiths, it is not certain whether prophethood is permanent or legislative, or whether it is a prophethood of the kind that is permanent. Or the cessation and end of non-legislative, etc., is proven. Can the Qadianis present any such verse or hadith? It should be made clear that Mirza Ghulam Ahmad Qadiani received a non-permanent or non-legislative prophethood. If so, should it be presented? If not, and of course not, then can you dare to say that Mirza Qadiani has lied by claiming prophethood?

Can a false prophet not live?

Question No. 5

Mirza Qadiani has written: "A person can't be a liar and slander God." If the Holy Prophet (ﷺ) had a respite of thirty years, according to the time of his prophethood, he would surely perish. (Arbayen No. 4, p. 5, Khazain Vol. 7, p. 434)

Mirza Qadiani claimed prophethood in 1901 and passed away in 1908. Now the question is: did Mirza Qadiani get respite for 23 years after claiming prophethood? What if he

passed away before that? Has the statement itself been proven false or not? If so, is it your responsibility to declare it false? Otherwise, is it true? What is the reason for being?

Didn't Mirza Qadiani have a jugular vein?

Question number 6:

Often, Mirzais say that Allah Almighty cuts the jugular vein of a liar. Now this is the question for the Mirzais: Is it necessary to provide evidence for this from the Quran and Hadith? If it is assumed that the jugular vein of a liar is cut, then Mirza Qadiani's last claim, which is found in (Malfuzat, Vol. 10, p. 127), is: "We claim that we are the Messengers and Prophets." The day God came in secret, the same day Mirza Qadiani died of cholera. Now, Qadianis, answer me!

Mirza! Tell me, wasn't Mirza Qadiani's jugular vein cut? If it was cut, then tell me! Wasn't Mirza Qadiani a liar? If it wasn't a liar, why was the aorta cut?

How is Mirza Qadiani the Promised Messiah?

Question No. 7:

... Mirza Qadiani writes in (Taryaq-ul-Quloob, Appendix No. 2, p. 159, Khazain, vol. 15, p. 483): "After the death of the Promised One, the cause of infertility will spread among mankind. That is, the animals and savages that are born will be sterile. They will resemble the world, and humanity will disappear from the world's real face. They will not consider the lawful or the unlawful. Haram, so the Hour will be established upon them.

Speak! This special sign of the Promised Messiah was found in the existence of Mirza Qadiani. Are all the humans born after their death savages? And has humanity disappeared from the face of the earth? Is there no one in the world who considers halal as halal and haram as haram? If this sign is not found in Mirza Qadiani, then he is not Christ. How did the promised one come about? And if it has been found, then let the story of the distant people go. Your own opinion about the Qadiani Jamaat. What is the fatwa? Is this also a group of savages? Is there absolutely no true humanity among them?

And they did not distinguish between what is lawful and what is unlawful. The Antichrist was killed, and Islam prospered.

Question No. 8:

When Mirza Qadiani became the Messiah, he took “Dajjal” into his house. That is, many questions arise here. One is that priests have already existed in the world, even from the time of the Prophet Muhammad (ﷺ). Before, their polytheistic beliefs and ideologies were already prevalent. The Holy Quran is a witness to this. But the Dajjal has to be killed. It was supposed to be done, while Mirza Qadiani has been dead for a full century, and his antichrist is still raging in the world. He is moving. Why does this sign of the Promised Messiah not apply to Mirza Qadiani? The second Dajjal will be born in the world only forty years later. It was supposed to be a day as mentioned in the authentic hadiths. But the plan of Mirza Qadiani's self-proclaimed Dajjal has yet to be fulfilled. Thirdly, Mirza Qadiani writes: “My work for which I am standing in this field is this:

I should break the pillar of Jesuses and spread monotheism instead of the Trinity and glorify the glory and greatness of the Holy Prophet (ﷺ). And I should manifest my glory to the world. So even if a million signs were to appear from me and this ultimate cause were not to appear, I would be a liar. So why does the world hate me? Why doesn't it see my end? (May Allah forgive me for this humiliation and save me from a terrible fate. Compiled) If I have done the work in support of Islam that the Promised Messiah and the Promised Mahdi, if I do, then I am truthful, and if nothing happens and I die, then everyone will be witnesses that I am a liar. (Akhbar Al-Badr, dated July 19, 1906).

The world is witness that after the arrival of Mirza Qadiani, the religion of Islam did not progress. Instead, he has only declined because of their disbelief. The fact is that even today, their own community is outside of Islam. Won't the Qadiani gentlemen testify to the whole world that Mirza Qadiani is a liar?

Did Jesus (AS) die?

Question No. 9:

If the Qadianis say that Jesus Christ (peace be upon him) died, ask them when? They will say that two thousand years ago. You should have told him that he was alive in 1884. Here

is the reference. Mirza Qadiani (Braheen Ahmadiyya, part IV, p. 499, Khazain, J. A., p. 593). It is written: "When the Prophet Jesus (peace be upon him) returns to this world, through his hands, the religion of Islam will spread to all corners of the world. It was revealed that Jesus (peace be upon him) is alive. Which of the following statements is true and which is false? Mirza Qadiani says that Hazrat Jesus (peace be upon him) is alive. Qadianis! You say he died. Tell us! Is Mirza Qadiani's statement true or yours? If Mirza Qadiani's statement is true, then you are a liar. If what you say is true, then Mirza Qadiani is a liar? Is a settlement required?

Isn't the word "نزول من السماء " in the words of the Salaf?

Question No. 10:

Mirza Qadiani wrote: "In the words of the Salaf, there is no word for the Messiah to descend from heaven." (Anjam Atham p. 148, Khazain vol. 11 p. 148)

Although it is narrated in the hadith from Abdullah bin Abbas (RA).

اخی عیسی بن مریم ینزل من السماء My brother Jesus, son of Mary, will descend from heaven (Kanz al-Ummal, vol. 14, p. 219, no. 39726) (Hazrat Imam al-Azam (ra) in Fiqh al-Akbar (8))

The word of Allah is there. Are these two passages not just witnesses for Mirza Qadiani's Dajal? Then tell me! What? Mirza Qadiani did not lie about the Prophet and all the Salaf? Isn't this clear evidence of Mirza Ghulam Ahmad Qadiani's lack of knowledge?

Is Mirza Qadiani not Christ, Jesus (peace be upon him)?

Question No. 11:

Mirza Ghulam Ahmad Qadiani wrote in Braheen Ahmadiyya that (Surah Fatah: 10) there is a prophecy about Jesus (peace be upon him) and that Allah Almighty has included me in this prophecy from the very beginning. On the contrary, Ijaz Ahmadi writes in Braheen Ahmadiyya:

"I was told that your news is in the Quran and Hadith. That is the meaning of this verse. ﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِهِ} He is the One Who sent His

Messenger with guidance and the religion of truth to make it prevail over all other religions. (Surah Fateh) (Ijaz Ahmadi, p. 8, An Khazain, vol. 19, p. 113)
These two statements of Mirza Qadiani contradict each other. Because of the proofs, I say that the evidence of this prophecy is Jesus (peace be upon him). But Allah Almighty has also included me in it, and in Ijaz Ahmadi, he says that Jesus (peace be upon him) has no part in this prophecy. Instead, I (Mirza Qadiani) am its proof. I am, and the fun is that in both places, he has referred to his inspiration.

The question is: which of these two things is cruder, and which is false? And which revelation is true and which one is false? If the first revelation is true, then Mirza Qadiani is not the Messiah, but Hazrat Jesus (AS) is. If the second revelation is correct, then Jesus (AS) is not the Messiah but Mirza Qadiani. The question is, which of the two verses is accurate and which is incorrect? Also, which of the two characters is correct and which is wrong? Then the reason for the incorrectness. What are they?

Qadianis! Solve the mystery presented by Mirza Qadiani and have mercy on yourselves and the existence of the Muslim Ummah.

Are there signs of Christ (peace be upon him) and Mahdi (peace be upon him) in Mirza?

Question No. 12:

..... For the Qadiani community, accepting the hadiths on the descent of Jesus Christ (peace be upon him) and the advent of Syedna Mahdi (peace be upon him) is challenging. If these narrations are false and the Messiah and Mahdi do not come, then Mirza Qadiani will be dismissed. If both of them have come, then their signs will be the name of the Messiah, Jesus (AS), without a father, the name of the mother is Mary (as), the place of descent is Damascus, and one of them will be the symbol of Christ, which was mentioned in the Hadith. Not found in Mirza. Thus, Mahdi, whose name is Muhammad, whose father's name is Abdullah, and whose birth in Medina, arrival in Makkah, and arrival in Damascus are also signs of the Mahdi in Mirza Qadiani, as mentioned in the hadiths. It was not found. Mirza Qadiani put the Qadiani community in a strange dilemma: they could neither deny the hadiths nor accept them. They cannot accept it. The name of this dilemma is the “Gorakh Dhanda” of Qadianism. For the sake of Allah himself and the

Muslim Ummah, who are also in this dilemma, remove it from the list. Otherwise, declare that Mirza Qadiani has lied.

Is Mirza Qadiani a miracle of the Quran?

Question No. 13:

Mirza Qadiani has written: "Although the Holy Quran is a great miracle, it is not perfect. He desires the existence of one who is informed about the miraculous gem of the Quran, and he is like this sword, which is truly unparalleled. But to show our own, we need a special hand and arm. The evidence for this is perhaps the verse: "None may touch it except the purified ones, (لایمسه الا المطهرون). Therefore, it cannot affect the hearts of the impure as a miracle. Except that the one who shows its effect is also there, there must be one among the people, and he will be the one who will undoubtedly be blessed with the dialogue and address of God Almighty, like the prophets. Yes, the Holy Quran is a miracle. But he wants someone with it who can understand this miracle manifest in every way. And it will be he who the divine word will purify.
(Nazul al-Masih, pp. 108-112, Khazain, vol. 18, pp. 486-490)

The question to the Qadianis is: “He will be the one who will definitely receive the dialogue of God Almighty like the prophets.” And will be blessed with dialogue. In view of this, say. For the essence of the Quranic sword, a man like the prophets, and dialogue. Who are the people who have been there for fourteen hundred years, and then who are there after Mirza Qadiani? And who will be there in the future? Will they be? If not, then it must be accepted that all the eloquence and the eloquence of words will only destroy your faith. Is it a dangerous trap to do anything else?

Is Mirza Qadiani's name Ibn Maryam in the Quran?

Question No. 14:

Mirza Qadiani writes: If the Quran did not name me Ibn Maryam, then I am a liar.
(Tuhfa-ul-Nadwah, p. 5, Khazain, vol. 19, p. 98)

Qadiani scholars can show that somewhere in the entire Holy Quran:
ایها المرزا سمیتک ابن مریم written somewhere? No, and certainly not, then Mirza Qadiani is a liar and a slanderer of Allah. Is there any doubt left about it?

Was Mirza Qadiani Maryam? So, who is her husband?

Question No. 15:

..... Mirza Qadiani narrated his inspiration on (Arbayen No. 2, p. 7, Khazain Vol. 17, p. 353): يا مريم اسكن انت وزوجك الجنة "O Maryam! "May you and your husband be in Paradise." It was translated as follows in (Arbayen No. 2, p. 17, Khazain Vol. 7, p. 364):

"O Mary, and your friend and your wife will enter Paradise. Is your friend the translation of any word? Then what about the wife of Mary? Does a woman have a wife? If "Zouj" means husband, then who is Mirza Qadiani's husband? Also, if Mirza Maryam is the head, what will happen to the turban and the beard? Are turbans and beards for women permissible according to Sharia and nature?

Can a prophet's angel lie?

Question No. 16:

Mirza Qadiani wrote in his book (Haqiqa-tul-Wahi, p. 332, Khazain, vol. 22, p. 346): "The historian. On March 25, 1905, I saw a man who seemed to be an angel come before me and give me a large sum of money. He put it in my lap. I asked him his name. He said he had no name. I said he must have a name. He said my name is Tichi Pechi. The question arises: if the name was nothing, why did he say, "My name is Tichi"? If my name were Tichi, then why did you say that my name is nothing? Of two things, only one can be true, and the other must be a lie. So, Qadianis tell me, how holy was Mirza Qadiani, the prophet whose angel also lied?

Does Abu Lahab in Surah Lahab refer to those who declare Mirza Qadiani an apostate?

Question No. 17:

Mirza Qadiani wrote: “In this revelation of Farz Braheen Ahmadiyya, the example of the first verse of Surah Lahab is that of the person who first attacked God's Promised Messiah with blasphemy and insult. This commentary is completely truthful and free from pretense and artificiality. (Tuhfa-tul-Goleriya, p. 75, Khazain, vol. 17, p. 216). تبت یدا. This interpretation, Mirza Qadiani has done this. Has any commentator or Mujaddid from the entire Ummah also done this? No, and certainly not, then his meaning is that the accursed Qadianis are bent on fitting the Quran as a whole upon themselves. Also, this Surah is a verse from the accursed Qadianis, who are bent on fitting the entire Quran upon themselves. It was about the enemy of Mirza Qadiani. Mirza Qadiani has perfected his opponent. This is the example of distortion, antichrist and slander that Mirza, the entire Qadiani community, is unable to bring a precedent for him. It is unable to bring a precedent for him.

What is courage? Is it the work of the righteous to curse?

Question number 18:

It has been written by Mirza Ghulam Ahmad Qadiani in his book (Azala Aham Part II, p. 356; Khazain Vol. 3, p. 256): "Cursing is not the work of the righteous, a believer does not curse." Elsewhere, Mirza Ghulam Ahmad Qadiani has written in his book (Noor Al-Haqq, pp. 118-122; Khazain, vol. 8, pp. 158-162) that the word "curse" appears 1,000 times. Now the question is: According to the first passage, cursing is not the work of the truthful. A believer does not curse, and according to the second passage, Mirza Qadiani has cursed a thousand times, so will the Mirzai say that Mirza Qadiani was a liar and a Kazab? He was not Siddiq and wasn't he righteous? Secondly, what do you think Mirza Qadiani himself did not remain a believer because of the curse?

If the prophet is true, why did he receive the prophecies?

Question No. 19:

Mirza Qadiani wrote: "The prophecies of the prophets can't be abrogated."
(Noah's Ark, p. 5, Khazain, Vol. 19, p. 5)

Also, Mirza Qadiani wrote: "Three prophecies of Jesus (peace be upon him) turned out to be false." (Ijaz Ahmadi, p. 14, Khazain, Vol. 19, p. 5, Khazain, p. 121)

Qadianis tell me? Mirza Qadiani himself admits that the prophecies of the prophets can't be fulfilled. Then he says: Is it possible that the three prophecies of Jesus Christ (AS) turn out to be false? Doesn't this mean that according to Mirza Qadiani, Jesus Christ (AS) is not the only true prophet of Allah Almighty. Otherwise, why would their prophecies have turned out to be false? (May Allah forbid)

Is Mirza Qadiani's denial still blasphemy?

Question No. 20:

Mirza Qadiani says: "From the beginning, this is my religion, and the reason for the rejection of my claim is that no one can be an infidel or an antidote.
(Taryaq al-Quloob, p. 130, Khazain, vol. 15, p. 432)

The question is, does Mirza Ghulam Ahmad Qadiani claim prophethood? Is denying the prophethood not kufr in the light of the Quran and Sunnah? If it is not kufr, then Mirza Qadiani, what are the benefits of refusing to be a Muslim?

Is the employee illiterate in English? And how about the English expressions "I love you" etc.?

Question No. 21:

Mirza Qadiani writes: I am not an English speaker and am entirely unfamiliar with this language. (Haqiqat al-Wahi, p. 304, Khazain, vol. 22, p. 317)

On the contrary, Mirza Qadiani's own son, Bashir Ahmad M.A., writes: "During his service in Sialkot, Maulana Elahi Bakhsh, Chief (Clerk) of Madrasas, established a madrasa for clerks employed by the court. The court clerks should read English at night. Dr. Amir Shah,

who is currently the Assistant Commissioner of Surjan Pensioners, is a teacher. Mirza Qadiani also started learning English and read a couple of English books.
(Seerat-ul-Mahdi vol 1, p. 155, narration number 150, Hayat-un-Nabi, vol. 1, p. 60)

I am not an English speaker. Instead, I am unfamiliar with this language. This statement is from Mirza of Qadian. His family members say he is an English student. Now Mirza Qadiani is right. Qadiani tunes into the game. Reversed absurd, stupid English inspiration. They have a charisma of one or two books, and that's it? If I didn't read English, how could I understand the inspiration? Then, should the names of the teachers in Mirza's books or in Qadiani books lead to his expulsion? So that those who believe him to be a prophet are not deceived?

Is the month of Safar the fourth Islamic month?

Question No. 22:

... Mirza Qadiani wrote: "The month of Safar is the fourth month in the Islamic months." (Taryaq Al-Quloob, p. 41, Khazain, vol. 15, p. 218)

Can there be a greater case of ignorance than this, which Mirza Qadiani committed? Is it happening? - Mirzai, tell me whether Safar is the fourth month in the Islamic months? If not, and certainly not, then the Qadianis have decided to tell me, was Mirza Qadiani a scholar or an ignorant person? If he were uneducated, and he was certainly ignorant, then how could he be a prophet?

At what time did Mirza Qadiani pray?

Question No. 23:

... Mirza Qadiani wrote in his book (Arbayen Appendix No. 3, 4, p. 4, Khazain Vol. 17, p. 471). It is said: "Sometimes, one urinates hundreds of times at night or during the day, and with such frequent urination, one experiences the same number of debility disorders." etc., are included in my case. Now the question is whether Mirza Qadiani used to urinate hundreds of times during the day or night. Can any Qadiani tell me when Mirza

Qadiani used to pray? He used to eat. He used to go to his wife. He used to write, meet disciples, and sleep. He also became weak due to excessive urination.

Is the word of Allah true, or is it Mirza Qadiani's book?

Question No. 24:

..... Mirza Qadiani has written: "The dead would have been brought back to life by the practice of hypnosis by Hazrat Christ." (Azala Uham, p. 311, Khazain, vol. 3, p. 258)

Although it is stated in the Holy Quran: {واحی الموتی باذن اللہ} "And He will revive the dead, with the permission of Allah" (Ale-Imran: 94) {And I bring the dead to life by Allah's permission. In this verse, the resurrection of the dead, with Allah's permission, is a miracle called the "Mojza". It has been declared. At the same time, Mirza Qadiani (la) calls it Mesmerism. Qadiani gentlemen, please tell me? What? Is Allah the Almighty right in saying that bringing the dead back to life was truly a miracle of the Holy Prophet (AS), or is Mirza Qadiani right in saying that it was hypnotism? Let the Mirzais decide who is right.

Allah Almighty or Mirza Qadiani? Does Allah like hateful actions?

Question No. 25:

Mirza Qadiani wrote: “If this humble person (Mirza Qadiani) considers this act (mesmerism, the act of Turab) as Makruh. And if he did not consider it hateful, he had strong hope that through the grace and grace of God Almighty, I was no less than Hazrat Jesus, the son of Mary (peace be upon her). (Azala Uham, p. 309, Khazain, vol. 3, p. 258)

Mirza Qadiani had earlier mentioned the miracles of Christ. He called it mesmerism and the practice of al-Turab. In this context, I call this mesmerism and the practice of al-Turab abhorrent and hateful. Qadiani gentlemen, say? What detestable and abominable deeds did Allah Almighty reveal at the hands of His prophets? Then He rewarded him in the Quran. He declares to his prophet that he has bestowed this gift. He has bestowed this gift. Wow! If that gift were from God, it would be detestable and abhorrent. If it is abominable, then it is not a divine gift. Mirzai, tell me whether the word of Allah Almighty, the Quran, is accurate, or that of Mirza Qadiani?

Did all the prophets of Islam inform about Mirza Qadiani?

Question No. 26:

... Mirza Qadiani writes: "All the prophets from the beginning to this day have given me news." (Tazkirah tul-Shahadaten, p. 62, Khazain, vol. 20, p. 64)

All the great prophets from Syedna Adam (AS) to Syedna Masih ibn Maryam (AS), Allah Almighty promised to give the good news of the Day of Mercy and help. Mirza Qadiani gave this honour to the Holy Prophet Muhammad (ﷺ). He is proving it for himself by denying it. Can the Qadianis of the whole world come together and prove this claim of Mirza Qadiani to be true? Can they? No, absolutely not. So, is there any doubt that Mirza Qadiani is a great liar?

Did Mirza Qadiani drink alcohol?

Question No. 27:

Mirza Qadiani received a fine type of wine, "Tonk Wine," from Lahore through one of his disciples. Can Mirzai deny this?
(Letters of Imam to Ghulam, p. 5, by Hakim Muhammad Hussain Batalvi)

What is the drinker of alcohol? Can a person become a prophet, a messiah, a Mahdi, a Mujaddid, from Allah? While the Quran states that drinking alcohol is a satanic act, the Hadiths say that a drunkard will not go to heaven. His prayers are not accepted in this world, etc., etc.! When a drunkard is so angry with God. If one is far from the mercy of Allah, then how did Mirza Qadiani become so close to Him? That he became a Prophet, Mahdi, and the Promised Messiah?

Did the arrival of Mirza Qadiani cancel jihad?

Question No. 28:

The Holy Prophet (ﷺ) said that Jihad will continue until the Day of Judgment. And Mirza Ghulam Ahmad Qadiani said: On the contrary, he said that jihad has been cancelled.

Therefore, Mirza Qadiani writes in the appendix to the Tuhfa Goleriya that one should now give up jihad. O friends, the idea that now war and fighting are forbidden for religion. (Tuhfa Goleriya Appendix 41, Khazain, Vol. 7, pp. 77, 78).

The question is: Can the Qadianis present any rational and historical evidence for the abrogation of Jihad by the sword in the light of the Quran and Sunnah? Which is the view of the people of reason? Can I even understand it? Also, this poem of Mirza Qadiani shows that Mirza Qadiani claimed prophethood and legislation.

Mirza! You say it is illegal? So, the question is, is Mirza Qadiani truthful, or are you? The above claim by Mirza Qadiani also revealed that he considered himself superior to the Prophet (ﷺ). Because the Prophet (ﷺ) says: Jihad until the Day of Judgment! And Mirza Lain says that it is abrogated. So, tell me now! Is there any doubt left about Mirza Qadiani's disbelief and Dajjal?

Is the train the donkey of the Antichrist?

Question No. 29:

Mirza Qadiani said, “The phrase is a significant symbol of the Dajjal, which is his donkey. The distance between both ears is estimated at 140 meters, and the train lines often follow the same pattern. It is mandatory.
(Azala Uham, p. 730, Khazain, vol. 3, p. 493)

The distance between the ears will be seventy arms (approximately 140 yards). Mirza Qadiani takes the distance between the ears to mean the length of the head and tail. Is there any justification for this? The donkey was described as white. If the cars are white everywhere, that doesn't fit either. From one ear to the other, it means the head. Meaning - Rail The donkey of the Antichrist, white in colour, let's leave it. The Antichrist's ride is rail. Who are the ones who rode it? Then Mirza Qadiani also rode on Dajjal's donkey and went to Qadian. The ride of Dajjal, Mirza Qadiani, rode on it. Is there any reason why Mirza Qadiani could become the Antichrist? He is called a magician if he speaks with his head held high.

Mirza Qadiani's "Sultan Qalami" or Ignorance?

Question No. 30:

Mirza Qadiani wrote in (Ijaz Masih Title, Khazain Vol. 18, p. 1): "It was printed in the printing house of Zia's Islam in 'Seventy Days of Ramadan, ' which means that this book was printed in the Zia-ul-Islam printing house during the seventy days of the month of Ramadan. However, the days of Ramadan are twenty-nine or thirty. It can never be seventy days. What do the Qadianis say about the eloquence of Sultan al-Qalam? Can a person with this level of knowledge be called ignorant? If it is permissible to say so, why are you ashamed?

Lesson number 30

Invitation to Islam for Qadianis

Muslims believe that the chain of prophets began with Hazrat Adam (AS) and ended with the last prophet, Hazrat Muhammad (ﷺ). Rasool Allah (ﷺ) has ended with these prophets. After your team, no one will hold the position of prophethood, but it is your message and prophethood. The era of the Prophet will last until the Day of Judgment, and it is not even possible that you will be sent to Makkah as a prophet once and for all. Then at some point, you should be adorned with the robe of prophethood for a second time and sent to another place. No! Instead, your first mission was so complete and precise that it will remain permanent until the Day of Judgment, and you are the messenger of peace. And the sun of prophecy will shine and shine as long as the world lasts. It will never set, nor will the chain of prophecy be renewed after it. There will be a need to issue.

But Mirza Ghulam Ahmad Qadiani believes that the return of the Holy Prophet (ﷺ) to the world as a prophet is from Allah. It was destiny, so once in the sixth century AD, you were sent to Makkah as Muhammad (ﷺ), and the second time in the late 19th century AD and early 14th century AH, Qadian (Gurdaspur District, Eastern Punjab) was sent to you. Still, this time, the message was not in the first form of you, but was sent to you as a messenger. He appeared as Ghulam Ahmad Qadiani. This appearance of his was called Mirza Ghulam Ahmad Qadiani's special term. They are called ***Zilli, "***shadow***," and Brozi,*** "brightness.

Based on this belief, Mirza Ghulam Ahmad Qadiani claims that he is the successor of the Prophet Muhammad (ﷺ) due to his appearance on the team. He is the Messenger of Allah; his existence is precisely the existence of Muhammad (ﷺ), the Messenger of Allah, and his arrival is precisely the arrival of Muhammad, the Messenger of Allah. The only difference is that in the first incarnation, you were Muhammad (ﷺ) and in the second, your name was Ghulam Ahmad. (In Qadiani terminology, only Ahmad). The first mission was in Makkah, and the second in Qadian. The first mission was Jalali, and the second one is Jamali (beauty).

The Qadiani belief is that Mirza Ghulam Ahmad Qadiani is the same Muhammad; he has the name, work, and position of the beloved of the Prophet. And the position, honour, and status of your Prophethood and the perfections of Prophethood are also something that the Prophet Muhammad (ﷺ) had before. Now, thanks to the Second Mission, Mirza

Ghulam Ahmad Qadiani has all that. Come! Now, let's see what Mirza Ghulam Ahmad Qadiani and his group, in the guise of the Second Mission, claimed: that Mirza Ghulam Ahmad Qadiani was the Imam of the Holy Prophet. He has been generously bestowed with perfections and qualities.

1. The Quranic belief is that the verse "محمد رسول الله والذين معه" Muhammad is the Messenger of Allah, and those with him are an example of the Prophet's love. But the Qadiani belief is that this verse was revealed in praise and esteem of Mirza Ghulam Ahmad Qadiani and his community. (Tazkirah, 4th edition, p. 97)

2. The Quranic belief is that the beloved of the Holy Prophet was sent as a messenger to all humanity. Still, the Qadiani belief is "That Mirza Ghulam Ahmad Qadiani has been the Messenger of all humanity since the fourteenth century."
(Advertisement of the best standard, Collection of Advertisements, Vol. 3, p. 270, Tazkirah, p. 1352, fourth edition)

   Mirza Bashir Ahmad Qadiani, MA writes: "The work of all these people (i.e. the previous prophets) is characterized by time and: ' He was confined to a narrow circle due to his location, but since the Promised Messiah (Mirza Ghulam Ahmad Qadiani) was the guide of the entire world. Therefore, Allah Almighty never clothed him with the robe of prophethood, nor did He follow the Prophet until He had completed His mission. I have not achieved all your perfections by walking. (Kalama-tul-Fasal, p. 114)

3. The belief is the Quranic belief that Prophet Muhammad (ﷺ) is the Seal of the Prophets, and according to Qadiani belief, it is now the position that Mirza Ghulam Ahmad Qadiani holds.

   Mirza Ghulam Ahmad Qadiani writes:

1. I have repeatedly stated "و آخرين منهم لما يلحقوا بهم" that I am the last Prophet according to the verse and the last of them when they follow them.
(The solution to mistake 5, Khazain, p. 212, vol. 18)

2. Therefore, since I am His Messenger, that is, sent, but without any new law, new claim, or new name, but rather the same Prophet, "I have come in the name of the Holy Prophet, the Last of the Prophets, and in him, and as his manifestation."
(Nazul S. 52, Khazain pp. 380-381, vol. 18)

3. Those who did not accept a chosen Messenger (Mirza Ghulam Ahmad Qadiani) perished. Blessed is he who knows me; I am the last of all the paths of God, and I am the last of all His lights. "I am light, and unlucky is he who leaves me, for without me all is darkness." (Kashti Nuh p. 56, Khazain p. 60, vol. 19)
4. According to the Holy Quran, the owner of Kauthar is the Holy Prophet (ﷺ), and the Qadiani belief is that the verse is in favour of Mirza Ghulam Ahmad Qadiani. (Haqiqat-ul-Wahi, p. 102, Khazain, p. 105, vol. 22)

5. The Quranic belief is that the owner of the Isra is the Prophet Muhammad (ﷺ), "سبحان الذی اسریٰ بعبدہ", but the Qadiani belief is that the owner of the Isra is also Mirza Ghulam Ahmad, a Qadiani, because the verse was revealed to him. (Tazkirah, p. 79, 4th edition)

6. The Quranic belief is that the place of the brackets is reserved for the Holy Prophet, but the Qadiani belief is that Mirza Ghulam Ahmad Qadiani holds this position. (Tazkirah, p 395, 4th edition)

7. The belief is that Allah Almighty and His angels send blessings upon the Holy Prophet (ﷺ), but the Qadiani belief is that it is said that God praises Mirza Ghulam Ahmad Qadiani from the Throne and sends blessings upon him.
(Tazkirah, p. 649, Arbayen No. 2, p. 3, 15, Khazain p. 349, p. 17)

8. Muslims believe that the existence of the Holy Prophet (ﷺ) is the cause of the creation of the universe. Yours is the key to the creation of the universe. If he did not exist, the universe would not have come into existence, but the Qadianis believe that the universe exists only for the sake of Mirza Ghulam Ahmad Qadiani. He has been created; if He had not existed, neither the heavens nor the earth would have come into existence, nor would any prophet or saint have been born. Thus, Mirza Ghulam Ahmad Qadiani's inspiration is: If I had not created you, I would not have created the heavens.
(Haqiqa-tul-Wahi, p. 99, Khazain, p. 102, vol. 22)

9. The Islamic belief is that the Holy Prophet (ﷺ) is the best of mankind and the master of the prophets, and his status is above that of all the prophets. He is superior to the Prophets, but the Qadiani belief is that Mirza Ghulam Ahmad Qadiani is superior to all the prophets. Therefore, Mirza Ghulam Ahmad Qadiani's

inspiration is: "Many thrones have descended from the sky, but your throne has been placed at the top of all." (Haqiqa-tul-Wahi, p. 89, Khazain, p. 92, vol. 22)

10. Belief It is an Islamic belief that the Sahib of Maqam Mahmud is the Holy Prophet Muhammad (ﷺ), and according to the Qadianis, Maqam Mahmud has been given to Mirza Ghulam Ahmad Qadiani. Hence, the inspiration of Mirza Ghulam Ahmad Qadiani is: Allah wants to send you back. "اراد الله ان يبعثك مقاما محمودا" A place of praise (Haqiqa-tul-Wahi, p. 102, al-Khazain, p. 105, vol. 22).

11. Muslims believe that if Hazrat Musa (AS) had been in the time of the Holy Prophet (ﷺ), he would have been in the same era. He would follow him just as Jesus (AS) would follow him after his descent, and according to the Qadianis, now this position is held by Mirza Ghulam Ahmad Qadiani." Al-Fadl writes. Hazrat Masih Maud (Mirza Ghulam Ahmad Qadiani) writes that the status of Maulana (Muhammad Ahsan Amrohvi Qadiani) regarding the status of the first prophets was also evident. No one passed by. The hadith states that if Moses (AS) and Jesus (AS) were alive, they would have been left without the Prophet's followers. (The Hadith mentions the name of Prophet Moses, not Jesus, because he is alive, and is following him. They will also do so. Narrator) But I say that if Moses and Jesus had been there even at the time of the Promised Messiah (Mirza Ghulam), then the Promised Messiah (Mirza Ghulam Ahmad Qadiani) must be followed.
(Akhbar Al-Fazl Qadian Vol. 3, p. 298, column 3, p. 14, column dated March 18, 1916)

12. Belief The Holy Quran has called the Holy Prophet's (ﷺ) wives the mothers of the Ummah, (الاحزاب) "واز واجه امهاتهم", but in the Qadiani religion, this title belongs to the wife of Mirza Ghulam Ahmad Qadiani.

13. Belief: For Muslims, the Quran brought by Muhammad Arabi (ﷺ) is a miracle. For Qadianis, Mirza, in addition to the revelations of Ghulam Ahmad Qadiani, his works Ijaz Ahmadi, Ijaz Al-Masih, and Khutba Al-Ilhamiyah are also noteworthy. This description must have been clear from this that not a single one of the specific virtues of the Holy Prophet (ﷺ) is like that of Mirza Ghulam Ahmad Qadiani, and his party has not attached itself to Mirza Ghulam Ahmad Qadiani. Why? Because Mirza Ghulam Ahmad Qadiani, being the manifestation of the second mission of the Holy Prophet, Muhammad of the fourteenth century, is now the Messenger of Allah.

14. This belief is the reason why when Muslims recite the Kalima Tayyaba La ilaha ill-Allah Muhammad Rasoolullah, they are referring to Muhammad (ﷺ) as the Messenger of Allah. They refer to the Holy Prophet's personality, but when Qadianis recite this exact phrase, they mean Muhammad, the Messenger of Allah. It not only refers to Muhammad the Messenger of Allah of the first mission, but also to Muhammad the Messenger of Allah of the second mission, the Qadiani mission, i.e., Mirza Ghulam Ahmad Qadiani is also meant. And this is not an accusation but a logical conclusion of Mirza Ghulam Ahmad Qadiani's second mission. Thus, Mirza Bashir Ahmad Qadiani M.A. writes:

    Apart from this, if we accept the impossible assumption that the blessed name of the Holy Prophet has been mentioned in the Kalima Sharif, for this reason, even if you are the last prophet, there is no problem. We do not need a new word because the Promised Messiah (Mirza Ghulam Ahmad Qadiani). There is nothing separate from the Holy Prophet, as he himself says.

    صار وجودی وجوده نیز من فرق بيني وبين المصطفیٰ فما عرفنی و مارای

    And this is because Allah, the Highest, had promised that he would be one. He will send the last of the prophets into the world, as is evident from the verse "Akhereen Manham". So, the Promised Messiah (Ghulam Ahmad Qadiani) Muhammad himself is the Messenger of Allah who returned to the world to spread Islam, so there is no need for a new Kalima! If someone else had come in place of Muhammad, the Messenger of Allah, there would have been a need. (Kalma al-Fasel, p. 158, by Mirza Bashir Ahmad)

15. Belief: Since Muslims do not believe in the return of the Prophet to Qadian, and Mirza Ghulam Ahmad Qadiani. They do not accept Muhammad as the Messenger of Allah; therefore, according to the Qadianis, they are considered infidels and heretics because they reject the Qadiani word. They are outside the sphere of Islam. Mirza Bashir Ahmad Qadiani writes:

    Now the matter is straightforward: if denying the Prophet is kufr, then denying the Promised Messiah (Mirza Ghulam Ahmad Qadiani) is also kufr. Yes, because the Promised Messiah is not separate from the Holy Prophet (peace and blessings of Allah be upon him), but instead he is the same. And if the one who denies the Promised Messiah is not a disbeliever, then God forbid. Even a person who denies the Prophet (peace and blessings of Allah be upon him) is not an infidel, because how is it possible that denying him in the first mission was infidelity, but in the

second mission it was? In me, in whom, according to the Promised Messiah, your spirituality is strong, complete, and intense, your denial should not be considered disbelief. (Kalmah al-Fasel pp. 146, 147, by Marz Al-Bashir Ahmad)

Invitation to contemplation

1. Mirza Ghulam Ahmad Qadiani based his claims on the annihilation of the Prophet. From this, he developed into the shadow and the light. He stepped into the family of the Prophet, went beyond the "Zilli Brozi" shadow and the light, reached the sanctuary of the Prophethood, and claimed the title of the Seal of the Prophets. To justify prophethood, the idea of a second mission of the Holy Prophet was invented, and he gradually became the faithful Prophet Muhammad. Allah became, and the Quran was also revealed near Qadian. We revealed it near Qadian. (Tazkirah, p. 75, printed Fourth)

   And then I will present to you a very brief outline of the beliefs that emerged from the belief in the Second Mission. It has gone, that is, Mirza Ghulam Ahmad Qadiani, became the mercy of the worlds, the Syed al-Rasul, the cause of the creation of the universe, the Absolute Obedient, the Path of Salvation, and finally, in the Kalima Tayyaba, the meaning of Muhammad Rasulullah was Mirza Ghulam Ahmad Qadiani.
   Meanwhile, Mirza Ghulam Ahmad Qadiani described his mission as stronger, more complete, and more profound than the mission of the Holy Prophet (ﷺ) in spirituality. He narrated his miracles a hundred times more than the miracles of the Holy Prophet (ﷺ). He described the era of the Holy Prophet (ﷺ) as a crescent moon, considered his era perfect, the era of the Holy Prophet (ﷺ) as the beginning of progress, and his era as the culmination of spiritual progress. Declared, his disciples kept singing this hymn in front of him.

محمد پھر اتر آئے ہیں ہم میں
اور آگے سے ہیں بڑھ کر اپنی شاں میں
Muhammad has descended among us again.
And they are moving forward in their own glory.

And Mirza Ghulam Ahmad Qadiani also praised and encouraged such slogans, as a result of which Mirza Ghulam Ahmad Qadiani's courageous members of the community completed the task, even if it was a short one, and went ahead and established Mirza Ghulam Ahmad Qadiani. He swore allegiance to the Prophet at his hands.

You have read all these details very briefly in the previous lines. Mirza Ghulam Ahmad Qadiani and the number of books written by his group on these beliefs over the course of a century is a drop in the ocean. I do not know whether our brothers who are in a devotional relationship with Mr. Mirza Ghulam Ahmad Qadiani will read these lines. What impression will you get from them? But I will invite them to consider just one question: Did the beliefs of the Muslims of thirteen centuries, from the time of Muhammad, the Messenger of Allah (ﷺ), until the arrival of Mirza Ghulam Ahmad Qadiani, have the same beliefs as those I have listed above regarding Mirza Ghulam Ahmad Qadiani and the leaders of his community? This is a very profound matter that does not require precise understanding or thought. Did Hazrat Abu Bakr (RA), Hazrat Omar (RA), Hazrat Uthman (RA), and Hazrat Ali (RA) also believe that the Holy Prophet (ﷺ) would be sent again to Qadian? Was this belief transmitted from any of the one hundred and twenty-four thousand companions? Did any of the followers and Imams of the religion believe in it? As I have mentioned above, the spokesman of Mirza Ghulam Ahmad Qadiani's community, Al-Fadl, admits that no Muslim had ever presented this theory before Mirza Ghulam Ahmad Qadiani. And the fact is that before Mirza Ghulam Ahmad Qadiani, no companion, no follower, no Imam Mujaddid was familiar with the belief. And then you have also heard about the beliefs that arose from this belief, which no one in the Ummah was convinced of.

If our brothers would only consider this question with reason and justice, they would realize that Mirza Ghulam Ahmad Qadiani did not adopt these beliefs سبیل المؤمنین and remain on the path of the believers. On the other hand, the Holy Quran declares that whoever follows the Messenger of Allah (ﷺ), then opposes and leaves the path of the believers, and follows another route, we will let him do whatever he does in this world and will enter him into hell. Therefore, I request all the devotees of Mirza Ghulam Ahmad Qadiani, if they have truly embraced Mirza Ghulam Ahmad Qadiani for the sake of Allah and His Messenger, as if it is a claim, then after learning about the beliefs and ideologies of Mirza Ghulam Ahmad Qadiani, it must have become clear to them that the path they have chosen to please Allah and His Messenger (ﷺ) is not towards the Kaaba, but towards some other direction. It is not the path of the believers (سبیل المؤمنین), but rather it goes in the opposite direction from the path of the believers.

2. What our brothers should consider is that Mirza Ghulam Ahmad Qadiani's belief that he is the true Prophet Muhammad, what is the weight in the scale of wisdom and knowledge?

If Mirza Ghulam Ahmad Qadiani is the same as Muhammad, then the question arises:

1. Who will be born from the sperm of Mirza Ghulam Murtaza?

2. Who was in Chirag Bibi's belly?

3. Who was Jannat Bibi's twin?

4. Who used to hunt sparrows in childhood?

5. Who was the disciple of Gul Ali Shah (Shiite)?

6. Who was the servant of the Christian government in the Sialkot court?

7. Who were the cries of "present Mirza" addressed to in Christian courts?

8. Who prepared the Christian law, and who failed in it?

9. Who divorced Ms. Harmat Bibi?

10. Who disinherited Mirza Sultan Ahmad and Fazal Ahmad?

11. Who became the captive of Mohammadi Begum?

12. Who predicted the marriage to him?

13. Who made this prediction the standard of its truth or falsehood?

14. And then who died without being able to connect with him?

15. Who was Nusrat Jahan Begum's husband?

16. Who was the father of Mirza Mahmood Ahmad, Sharif Ahmad, and Mirza Bashir Ahmad?

And on the other hand, if Mirza Ghulam Ahmad and Muhammad are two names of the same being, then

1. Who was the son-in-law of Hazrat Abu Bakr (RA) and Hazrat Umar (RA)?
2. Who was the husband of Hazrat Aisha Siddiqah (RA) and Hazrat Hafsa (RA)?
3. Whose sons-in-law were Hazrat Usman (RA) and Hazrat Ali (RA)?
4. Whose daughters were Hazrat Fatima (RA), Hazrat Zainab (RA, Hazrat Ruqayya (RA) and Hazrat Umm Kulthum (RA)?
5. Whose grandsons were Hazrat Hassan (RA) and Hazrat Hussain (RA)?
6. Who led the battles of Badr and Hunayn?
7. Who was the Imam of the Prophets on the Night of Ascension?
8. To whose slaves did Caesar and Chosroes bow their necks? Etc., etc.

In response to the first question, "Muhammad (ﷺ) the Messenger of Allah," and in response to the second question, "Mirza Ghulam Ahmad." Can you name Ghulam Ahmad Qadiani? "Muhammad has descended among us again, and from now on, he will rise in his glory, the hymns of our lost brothers in song! For God's sake, think about how you brought Muhammad, the Messenger of Allah (ﷺ), back to Qadian. What justice did you do to Muhammad, the Messenger of Allah (ﷺ)? Allah has also granted you intelligence and understanding. Mirza Ghulam Ahmad Qadiani put the claim to be Muhammad in the balance of reason and wisdom, and see! Whose crown have you placed on whose head?

To whom have you handed over the wealth? After all, what flaw did you see in Muhammad (ﷺ), the Messenger of Allah of Makkah, that you should have given it to him? Did Muhammad (ﷺ), the Messenger of Allah, who is more glorious than him, descend to Qadian?

In summary, Mirza Ghulam Ahmad Qadiani's belief in the second mission of Muhammad (reappearance in Qadian) presents the creed, declaring oneself to be Muhammad, the Messenger of Allah, and then distinguishing this Qadiani mission from the Makkian mission. Declaring them superior is not only against Islamic belief and contrary to the specifications of the Holy Quran, but it also defies reason and common sense. According to the Holy Prophet (ﷺ), this is the worst injustice and an unbearable mockery of you. If there is any trace of respect and sanctity left in the hearts of the followers of Mirza Ghulam Ahmad Qadiani, I request them, by the intercession of the sanctity of the Prophet, to reflect on these facts, and, abandoning the following of Mirza Ghulam Ahmad Qadiani,

to join the mercy of the Seal of the Prophets (ﷺ). I pray that Allah Almighty will guide our lost brothers to the straight path and save them from the clutches of the accursed Satan.

وصلى الله على خير خلقه سيدنا ومولانا محمد خاتم النبيين وعلى اله واصحابه اجمعين الى يوم الدين

Quote: Maulana Muhammad Yusuf Ludhianvi Shaheed (ra)

Practice Lesson No. 30

Question No. 1

Write short answers to the questions given below.

1. What is the chain that began with Syedna Adam (AS) and ended with the arrival of the Holy Prophet (ﷺ)?

   ……

   ……

2. What are the terms ***"Zilli***" and ***"Brozi"*** used to refer to in Mirza Qadiani's terminology?

   ……

   ……

3. What do Qadianis believe about Durood Sharif?

   ……

   ……

4. What is the belief of Qadianis about Prophet Moses (AS) and Prophet Jesus (AS)?

   ……

   ……

5. If denying the Prophet Muhammad (ﷺ) is kufr, then denying the Promised Messiah (Mirza Ghulam Ahmad Qadiani) should also be kufr. Who said this phrase, and what does it mean?

   ……

   ……

Question number 2: Match the columns.

First column	Second column
According to Muslims	Not convinced to come back to Qadian.
Muslims are the Prophet's	Muhammad Arabi's (ﷺ) Quran is a miracle.
Did Abu Bakr, Umar, and Uthman (may Allah be pleased with them) also believe that	Was the existence of the Holy Prophet (ﷺ) the cause of the creation of the universe?
They will realize that Mirza Ghulam Ahmad Qadiani.	Will the Holy Prophet (ﷺ) be sent to Qadian again?
Adopting the beliefs of Muslims	does not establish the "Path of the Believers".

Question No. 3: In the following answers, put a tick in front of the correct answer.

1. The Quranic belief is that the place …… is reserved for the Holy Prophet (ﷺ).

   Khatam-e-Nabuwat Qaba-Qusain Resalat Miraj

2. According to the Holy Quran, ……. Is the Prophet Muhammad (ﷺ).

   Quran Kauthar Science and mysticism Wa-Dhuha

3. Qadiani belief is that Mirza Ghulam Ahmad Qadiani is Muhammad ……..

   Shadow Caliph Exactly Kind

4. Mirza Ghulam Ahmad Qadiani believes that God destined his rebirth as a prophet.

   Jesus (AS) Rasool Allah (ﷺ) Abraham (AS) Moses (AS)

5. Your status is higher than all the prophets.

   Benefit High and lofty , Often Most Excellent.

Fill in the blank for question number 4.

1. If Hazrat Musa (AS) had been in the time of the Holy Prophet (ﷺ), he would have done the same…….

2. When Qadianis recite this Kalima, they are only referring to Muhammad, the Messenger of Allah. This is not what Muhammad, the Messenger of Allah, meant. ……

3. It must have become clear that the path they took to please Allah and His Messenger (ﷺ) was what it is; it goes not to that place but to some other place. ……

4. Describe his miracles more than the miracles of the Holy Prophet (ﷺ)…….

5. No Muslim has ever presented this ……. before Mirza Ghulam Ahmad Qadiani.

Question number 5: Describe how to invite Qadianis to reflect?

1. Describe the method of repentance for Qadianis?
   ……

   ……..

2. How to invite Qadianis to Islam?
   ……..

   ……..

3. Describe how to invite Qadianis to reflect?
   ……..

   ……

   ……